# THE
# NIRAYĀVALIYĀO

**The Last Five Upāngas of the Jain Canon**

निग्गं थपावयणेसु

चरिमपंचोवङ्गभूयाओ

# निरयावलियाओ

Edited

*With Introduction, Translation, Notes, Glossary Appendices and Critical foot-notes*

By

**A. S. Gopaní**, M.A.
Ardha-Māgadhī Teacher
Baroda College
**Baroda.**

: & :

**V. J. Chokshi**, B.A. (Hons.)
Dakshina Fellow: Ardha-Māgadhi, Gujarat College: 1931-32
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# Contents.

# Foreword



It is a matter of considerable delight to me that within a fortnight I am required to write two forewords to two of the important sacred books of the Jains. The Nirayāvaliyāo constitutes the group of the last five Upāngas of the Jain Canon. There was felt for a long time a great necessity to promote the study of such Upānga works as were instructive and interesting to the students of Ardha-Māgadhi and it was with this view that the Upānga books were prescribed for the University Examinations There were undertaken different editions by different scholars and I am glad to remark that Nirayāvaliyāo also had adequate attention paid to it.

The collaboration of two young scholars of Ardha-Māgadhi Mr. Vadilal J. Chokshi B. A. (Hons.) and Mr. Amritlal S. Gopani M.A. in bringing about the present edition has been a very happy feature indeed and the editors have been able to bring about a

valuable critical edition of the book. The English rendering has made the book very intelligible to the University First Year Arts students who would give it a warm welcome.

The undersigned takes this opportunity of expressing his sense of deep satisfaction at the fact that young Ardha-Māgadhi graduates are coming forward to undertake editions of several books of the Jain Literature. There will be had within a short time now a deep thorough going *comparative study of the Jain Religion and* philosophy by graduates of the Bombay University conversant with the critical methods of the West and there will be available independent original epitomes and treatises on Jainism over and above mere editions of the old Āgama and non-Āgama texts.

Gujarat College,
Ahmedabad.
5-10-1934

**K. V. Abhyankar,**
Professor of Sanskrit and
Ardha-Māgadhi.

# Introduction.



We feel much pleasure in announcing the publication of this volume Nirayāvaliyāo.

A word for the Text.

The first section of it was formerly edited by Dr. S. Warren in the year 1879. Later it was followed by the edition of Rai Bahādur Dhunpatsing (with Chandrasuri's commentary and a Gujarati Gloss in 1885), and the Āgamodaya Samiti edition of Surat (also with Chāndrasuri's commentary, in 1922). After that it was very recentl edited by Prof. Dr. P. L. Vaidya of P

in 1932. One more edition of it has also been published by Shree Jain Dharma Prakāsh Sabhā of Bhavnagar. All these editions have been of more or less use to us while preparing this edition, especially the edition of Prof. Dr. P.L. Vaidya, and for this, therefore, we are very thankful to their respective editors.

Besides the text we have attached to it full वर्णकादिविस्तार:, exhaustive and lucid notes, a glossary and a literal and complete English translation of the whole text which the F. Y. A. students find very useful and necessary for their study. In order to satisfy this need of the students every care has been taken to see that the reading of the translation and notes makes the understanding of the text easy and intelligible. There is a second reason also for writing the translation. It is the translation of one of the most Sacred Books of the Jains (one of the eleven Angas) and would therefore enable the English knowing gentlemen to be familiar with the book even without the knowledge of the Prakrit language and with this aim in view we have tried to bring in our translation the

spirit of the original Prakrit texts as far as it was possible for us to do so, and we hope that it will certainly fulfil the purpose with which it is written. Some useful and critical foot-notes throwing light on the various important technical terms of Jainism have also been added at the foot of the translation in order to fascilitate their understanding, and this will also help much towards the understanding of the text.

The Ethical and Social Importance of the Book.

For the purpose of the knowledge of the general reader and for the purpose of the critical study of a student there has been given below in a nutshell the teaching of this important Āgama book.

The whole volume Nirayāvaliyāo has been divided into five sections each of the first four containing ten lectures and the last twelve.

First Section.

The first lecture of the first section deals with the story of Kāla. Though Kūṇiya plays an important part in the story yet Kāla appears to be the

hero. In the Rahamusala Battle he sided the party which fought for an unrighteous cause. And what was the result? The endless miseries of hell. Thus undertaking a thing-even entering into a war-for an unrighteous cause brings the miseries of hell. There is a loud cry now a days against 'the evils of war.' What a great benifit would be achieved if the modern rulers and states were to keep in their minds such an important lesson which tells us of the evil fruits of entering into war for unfair causes! Some would call this a principle of religion and mythology but not of practical politics. But beware! one day or the other the world will have to accept such noble principles of religion and philosophy if it wants universal peace and happines. Even the Leagues of Nations have proved failures and they would succeed in achieving their aims only if they direct their attention to such high principles, which, if once put into practice, are sure to prove sound principles not of religion and philosophy alone but even of practical politics as well. This principle embodied in such sacred books of the Jains indicates

that religion and practical politics are not two antagonistic things but that they are the wheels of the same chariot of the World-Civlization. And is not the great Indian national struggle for independence based upon such excellent principles-fighting for a righteous cause, being haressed and killed by the enemy but not haressing or killing him ? Let us hope that this experiment carried on such sound principles will prove true and successful one day showing, that the principles of Jainism and other great religions of the world are but beacon-lights to the world that needs peace and happiness. May the students of Jainism studying these principles in colleges carry the same with them abroad.

The remaining nine lectures of this section are merely the replica of the first lecture and need no comments.

Second Section. The second section is comparatively short (all the ten lectures running on the same plan). It emphasizes the importance of the religious life of a monk who practises severe penance of mortification for twelve long years

and who ultimately practises one of the main Anasanas or religious deaths (for which vide foot-note on p. 55 of the translation). Such a religious life leads to heaven and thence to liberation.

Third Section.

The first two lectures of the third section emphasize the same thing as the last section and tell us nothing more. The third lecture seems to have been intended to show the superiority of the Jain Vows of Renunciation over the Brahmanic Vows of asceticism; and this is done more effectively by the introduction of a god—a supernatural element which is meant to convey home to the readers the supreme importance of the Jain Vows over all other vows by implying that even a god testified to it by emphasizing it to Somila, who, therefore, though perverted to Brahmanism in the beginning, became a convert to Jainism in the end and got liberation. Such supernatural elements are often introduced very successfully by Shakespeare in his dramas to emphasize certain facts or principles and it is, therefore, to the great credit of the ancient Jain

writers—the Sûtrakāras—who have used this supernatural element with as great a success as that prince of poets. Other great Indian writers of old are also not lacking in this capacity of that genius though none can surpass him. This lecture also gives eventually a lot of information about the various kinds of Brahmin ascetics in ancient times and their modes of living. It is important from a historical point of view as it tells us something about the Brahmanical religious practices current in the 6th century B. C. It also *gives us some idea about* the planets in Jainism which, according to Jain *mythology*, are real living beings who enjoy the fruits of their own good or evil deeds.

The fourth lecture of this section is also interesting from a social as well as a religious point of view. It tells us about the well-known craving of Indian women for children (preferably sons) which existed in India even as early as the 5th or the 6th century B.C. We get a similar information in Vivāgasuyaṃ, Book I, Lect. 7.* (Vide p. ix of the Introduction to the translation of that book published by V. J. Chokshi

in 1933). This lecture, however gives us the Jain point of view. It tells us that this desire of Indian women is merely a mad craving. The gift of children depends upon one's religious merits. Propitiating gods or goddesses or trying any other means won't bring children. Rather, from a Jain point of view doing such things is a sin and produces a bad result. Religious practices are the only means of getting out of all such worldly worries and troubles. And even these religious practices are to be *done not with a view to satisfy that craving* but simply to accumulate merit. An if even then that craving is not sastisfied one is not to mind it but neglect it and become more and more engrossed in those practices thinking that 'very strong are the fetters of Karma with which one is bound.'

The Remaining six lectures run on parallel lines as the previous ones.

The first lecture of the fourth section deals

with the story of Bhûtā which seems to have been intended to emphasize the belief of Jainism in the careful use of water which according to it is possessed of life (Sachitta). Cold water itself constitutes life and every moment innumerable other subtle 'jivas' are born and die in it. The use of such water is an act of great sin in Jainism. Strongly heated water can be used after being made cold only for a limitad period of time after which that also becomes 'sachitta.'

Fourth Section.

Lord Mahāvira was aware that such strict rules could not be easily followed by the householders. Hence they are prescribed strictly for the monks and nuns and in a less stringent form for the householders who are advised to use water as dearly as ghee. The remaining nine lectures run on parallel lines.

The fifth section, like the second section, (all the lectures running on parallel lines) emphasizes the importance of the religious life of a Jain monk who has to suffer various hardships and troubles such as nackedness,

Fifth Section.

getting oneself bald-shaved, never taking a bath, not cleansing the teeth, not keeping an umbrella, not wearing shoes, keeping a wooden bed, getting hair plucked out with hand, celebacy, going to the house of others for getting alms, suffering with equanimity 'getting good alms' or 'getting no alms' and bearing patiently the hardships and troubles given by ignorant people. With this high and noble teaching ends this section and with it ends this entire volume.

'Our thanks.'

Before closing this short introduction we render our sincere thanks to our worthy *guru* prof. K. V. Abhyankar M A. of the Gujarat College for kindly writing a foreword to the present volume. Our thanks are also due to Sambhubbai Jagshi Shah proprietor Gurjar Grantha Ratna Kāryālaya, Ahmedabad, for kindly undertaking the publication of this volume.

**V. J. Chokshi. & A. S. Gopani.**
5 October, 1934. Ahmedabad.

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## [ कप्पिया ]

तेणं कालेणं तेणं समएणं रायगिहे नामं नयरे होत्था । रि °। गुणसिलए चेइए । [वण्णओ] । असोगवरपायवे । पुढविसिलापट्टए ॥

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अन्तेवासी अज्जसुहम्मे नामं अणगारे जाइसम्पन्ने, जहा केसी [जाव] पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे, पुव्वाणुपुव्विं चरमाणे, जेणेव रायगिहे नयरे, [जाव] अहापडिरूवं उग्गहं ओगिण्हित्ता संजमेणं, [जाव] विहरइ । परिसा निग्गया । धम्मो कहिओ । परिसा पडिगया ॥

तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अणगारस्स अन्तेवासी जम्बू नामं अणगारे समचउरंससंठाणसंठिए, [जाव] संखित्तविउलतेयलेस्से अज्जसुहम्मस्स अणगारस्स अदूरसामन्ते उड्ढंजाणू, [जाव] विहरइ । तए णं से जम्बू जायसड्ढे, [जाव] पज्जुवासमाणे एवं वयासी । " उवङ्गाणं भन्ते समणेणं, जाव संपत्तेणं के अट्ठे पन्नत्ते ? " ॥

"एवं खलु, जम्बू, समणेणं भगवया, [ जाव ] संपत्तेणं एवं उवङ्गाणं पञ्च वग्गा पन्नत्ता। तं जहा–निरयावलियाओ, कप्पवडिंसियाओ, पुप्फियाओ, पुप्फचूलियाओ, वण्हि-दसाओ" ॥

"जइ णं, भन्ते, समणेणं, जाव संपत्तेण उवङ्गाणं पञ्च वग्गा पन्नत्ता, तं जहा–निरयावलियाओ [जाव] वण्हिदसाओ, पढमस्स णं, भन्ते, वग्गस्स उवङ्गाणं निरयावलियाणं समणेणं भगवया, जाव संपत्तेणं कइ अज्झयणा पन्नत्ता ?" ॥

"एवं खलु, जम्बू, समणेणं, [ जाव ] संपत्तेणं उवङ्गाणं पढमस्स वग्गस्स निरयावलियाणं दस अज्झयणा पन्नत्ता। तं जहा—

काले सुकाले महाकाले कण्हे सुकण्हे
तहा महाकण्हे वीरकण्हे य बोद्धव्वे।
रामकण्हे तहेव य पि उ सेणकण्हे नवमे,
दसमे महासेणकण्हे उ" ॥

"जइ णं, भन्ते, समणेण [जाव] संपत्तेणं उवङ्गाणं पढमस्स वग्गस्स निरयावलियाणं दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, अज्झयणस्स निरयावलियाणं समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ?" ॥ "एवं खलु, जम्बू"

( तेणं कालेणं तेणं समएणं इहेव जम्बु द्दीवे दीवे भारहे वासे चम्पा नामं नयरी होत्था। रिद्ध°। पुण्णभद्द चेइए। तत्थ णं, चम्पाए नयरीए सेणियस्स रन्नो पुत्ते चेल्लणाए देवीए अत्तए कूणिए नामं राया होत्था ) महया°। तस्स णं (कूणियस्स रन्नो पउमावई नामं देवी होत्था, सोमाल° [जाव]

विहरइ । तत्थ णं चम्पाए नयरीए सेणियस्स रन्नो भज्जा कूणियस्स रन्नो चुल्लमाउया काली नामं देवी होत्था, सोमाल° [जाव] सुरूवा । तीसे णं कालीए देवीए पुत्ते काले नामं कुमारे होत्था, सोमाल° [जाव] सुरूवे ॥

तए णं से काले कुमारे अन्नया कयाइ तिहिं दन्तिसहस्सेहिं, तिहिं रहसहस्सेहिं, तिहिं आससहस्सेहिं, तिहिं मणुयकोडीहिं, गरुलवूहे एक्कारसमेणं खण्डेणं कूणिएणं रन्ना सद्धिं रहमुसलं संगामं ओयाए ॥

तए णं तीसे कालीए देवीए अन्नया कयाइ कुडुम्बजागरियं जागरमाणीए अयमेयारूवे अज्झत्थिए [ जाव ] समुप्पज्जित्था—"एवं खलु ममं पुत्ते कालकुमारे तिहिं दन्तिसहस्सेहिं [जाव] ओयाए । से, मन्ने, किं जइस्सइ ? नो जइस्सइ ? जीविस्सइ ? नो जीविस्सइ ? पराजिणिस्सइ ? नो पराजिणिस्सइ ? काले णं कुमारे अहं जीवमाणं पासिज्जा ?" ओहयमण° [जाव] झियाइ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसरिए । परिसा निग्गया । तए णं तीसे कालीए देवीए इमीसे कहाए लद्धट्ठाए समाणीए अयमेयारूवे अज्झत्थिए, [जाव] समुप्पज्जित्था—"एवं खलु, समणे भगवं पुव्वाणुपुव्विं [जाव] विहरइ । त महाफलं खलु तहारूवाणं [जाव] विउलस्स अट्ठस्स गहणयाए । तं गच्छामि णं समणं, [जाव] पज्जुवासामि, इमं च णं एयारूवं वागरणं पुच्छिस्सामि" त्ति कट्टु एवं संपेहेइ । २ कोडुम्बियपुरिसे सद्दावेइ । २ एवं वयासी–

"खिप्पामेव, भो देवाणुप्पिया, धम्मियं जाणप्पवरं जुत्तामेव उवट्ठवेह"। उवट्ठविता [जाव] पच्चप्पिणन्ति ॥

तए णं सा काली देवी ण्हाया कयबलिकम्मा [जाव] अप्पमहग्घाभरणालंकियसरीरा बहूहिं खुज्जाहिं [जाव] महत्तरगविन्दपरिक्खित्ता अन्तेउराओ निग्गच्छइ। २ जा जेणेव बाहिरिया उवट्ठाणसाला, जेणेव धम्मिए जाणप्पवरे तेणेव उवागच्छइ। २ धम्मियं जाणप्पवरं दुरूहइ। २ नियगपरियालसंपरिवुडा चम्पं नयरिं मज्झंमज्झेणं निग्गच्छइ। २ जेणेव पुण्णभद्दे चेइए, तेणेव उवागच्छइ। २ छत्ताईए [जाव] धम्मियं जाणप्पवरं ठवेइ। २ धम्मियाओ जाणप्पवराओ पच्चोरुहइ। २ बहूहिं जाव खुज्जाहिं °विन्दपरिक्खित्ता जेणेव समणे भगवं महावीरे, तेणेव उवागच्छइ। २ समणं भगवं महावीरं तिक्खुत्तो वन्दइ। ठिया चेव सपरिवारा सुस्सूसमाणी नमंसमाणी अभिमुहा विणएणं पञ्जलिउडा पज्जुवासइ ॥

तए णं समणे भगवं [जाव] कालीए देवीए तीसे य महइमहालियाए, धम्मकहा भाणियव्वा, [जाव] समणोवासए वा समणोवासिया वा विहरमाणा आणाए आराहए भवइ ॥

तए णं सा काली देवी समणस्स भगवओ महावीरस्स अन्तिए धम्मं सोच्चा निसम्म, [जाव] °हियया समणं भगवं तिक्खुत्तो, एवं वयासी—"एवं खलु, भन्ते, मम पुत्ते काले कुमारे तिहिं दन्तिसहस्सेहिं [जाव] रहमुसलं संगामं ओयाए। से णं, भन्ते, किं जइस्सइ? नो जइस्सइ, [जाव] काले णं कुमारे अहं जीवमाणं पासिज्जा? ॥

"काली" इ समणे भगवं कालिं देविं एवं वयासी "एवं खलु, काली, तव पुत्ते काले कुमारे तिहिं दन्तिसहस्सेहिं [जाव] कूणिएणं रन्ना सद्धिं रहमुसलं संगामं संगामेमाणे हयमहियपवरवीरघाइयणिवडियचिन्धज्झयपडागे निरालोयाओ दिसाओ करेमाणे चेडगस्स रन्नो सपक्खं सपडिदिसिं रहेणं पडिरहं हव्वमागए। तए णं से चेडए राया कालं कुमारं एज्जमाणं पासइ। २ आसुरुत्ते [जाव] मिसिमिसेमाणे धणुं परामुसइ। २ उसुं परामुसइ। २ वइसाहं ठाणं ठाइ। २ आययकण्णाययं उसुं करेइ। २ कालं कुमारं एगाहच्चं कूडाहच्चं जीवियाओ ववरोवेइ। तं कालगए णं, काली, काले कुमारे, नो चेव णं तुमं कालं कुमारं जीवमाणं पासिहिसि"॥

तए णं सा काली देवी समणस्स भगवओ अन्तियं एयमट्ठं सोच्चा निसम्म महया पुत्तसोएणं अप्फुन्ना समाणी परसुनियत्ता विव चम्पगलया धस त्ति धरणीयलंसि सव्वङ्गेहिं संनिवडिया। तए णं सा काली देवी मुहुत्तन्तरेण आसत्था समाणी उट्ठाए उट्ठेइ। २ त्ता समणं भगवं वन्दइ, नमंसइ। २ एवं वयासी-"एवमेयं भन्ते, तहमेयं भन्ते, अवितहमेयं भन्ते, असंदिद्धमेयं भन्ते, सच्चे णं भन्ते, एसमट्ठे, जहेयं तुब्भे वयह" त्ति कट्टु समणं भगवं वन्दइ नमंसइ। २ तमेव धम्मियं जाणप्पवरं दुरूहइ। २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया॥

"भन्ते" त्ति भगवं गोयमे [जाव] वन्दइ नमंसइ; २ एवं वयासी-"काले णं, भन्ते, कुमारे तिहिं दन्तिसहस्सेहिं

जाव रहमुसलं संगाम संगामेमाणे चेडएणं रन्ना एगाहच्चं कूडाहच्च जीवियाओ ववरोविए समाणे कालमासे कालं किच्चा कहिं गए, कहिं उववन्ने ?" ॥

"गोयमा" इ समणे भगव गोयमं एवं वयासी-"एव खलु, गोयमा, काले कुमारे तिहिं दन्तिसहस्सेहिं जीवियाओ ववरोविए समाणे कालमासे काल किच्चा चउत्थीए पङ्कप्पभाए पुढवीए हेमाभे नरगे दससागरोवमठिइएसु नेरइएसु नेरइयत्ताए उववन्ने"

"काले णं, भन्ते, कुमारे केरिसएहिं भोगेहिं केरिसएहिं आरम्भेहिं केरिसएहिं समारम्भेहिं केरिसएहिं आरम्भसमारम्भेहिं केरिसएहिं सभोगेहिं केरिसएहिं भोगसंभोगेहिं केरिसेण वा असुभकडकम्मपब्भारेणं कालमासे कालं किच्चा चउत्थीए पङ्कप्पभाए पुढवीए जाव नेरइयत्ताए उववन्ने ?" "एव खलु, गोयमा"

तेण कालेण तेणं समएणं रायगिहे नामं नयरे होत्था, रिद्धत्थिमियसमिद्धे ।(तत्थ णं रायगिहे नयरे सेणिए नामं राया होत्था, महया° । तस्स ण सेणियस्स रन्ना नन्दा नाम देवी होत्था, सोमाला° [जाव] विहरइ । तस्स णं सेणियस्स रन्नो नन्दाए देवीए अत्तए अभए नाम कुमारे होत्था, सोमाले° [जाव] सुरूवे, सामदाणभेयदण्ड°, जहा चित्तो, [जाव] रज्जधुराए चिन्तए यावि होत्था ।(तस्स ण सेणियस्स रन्नो चेल्लणा नाम देवी होत्था, सोमाला [जाव] विहरइ ॥

( तए णं सा चेल्लणा देवी अन्नया कयाइ तंसि तारिसयंसि वासघरंसि जाव सीहं सुमिणे पासित्ताणं पडिबुद्धा, जहा पभावई, [जाव] सुमिणपाढगा पडिविसज्जिया, [जाव] चेल्लणा

से वयणं पडिच्छित्ता जेणेव सए भवणे, तेणेव अणुपविट्ठा ॥

तए णं तीसे (चेल्लणाए देवीए) अन्नया कयाइ तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे (दोहले पाउब्भूए)-" धन्नाओ णं ताओ अम्मयाओ, [ जाव ] जम्मजीवियफले जाओ णं सेणियस्स रन्नो उयरवलीमसेहिं सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [जाव] पसन्नं च आसाएमाणिओ [जाव] परिभाएमाणीओ दोहलं पविणेन्ति" ।) तए णं सा चेल्लणा देवी तंसि दोहलंसि अविणिज्जमाणंसि सुक्का भुक्खा निम्मंसा ओलुग्गा ओलुग्गसरीरा नित्तेया दीणविमणवयणा पण्डुइयमुही ओमन्थियनयणवयणकमला जहोचियं पुप्फवत्थगन्धमल्लालंकारं अपरिभुञ्जमाणी करतलमलिय व्व कमलमाला ओहयमणसंकप्पा [जाव] झियाइ ॥

तए णं तीसे चेल्लणाए देवीए अङ्गपडियारियाओ चेल्लणं देविं सुक्कं भुक्खं [जाव] झियायमाणिं पासन्ति २ जेणेव सेणिए राया तेणेव उवागच्छन्ति २ करयलपरिग्गहियं सिरसावत्तं मत्थए अञ्जलिं कट्टु सेणियं रायं एवं वयासी-" एवं खलु, सामी, चेल्लणा देवी, न याणामो, केणइ कारणेणं सुक्का भुक्खा जाव झियाइ " ॥

तए णं से सेणिए राया तासिं अङ्गपडियारियाणं अन्तिए एयमट्ठं सोच्चा निसम्म तहेव संभन्ते समाणे जेणेव चेल्लणा देवी, तेणेव उवागच्छइ । २ चेल्लणं देविं सुक्कं भुक्खं [जाव] झियायमाणिं पासित्ता एवं वयासी-" किं णं तुमं, देवाणुप्पिए, सुक्का भुक्खा जाव झियासि ? "

तए णं सा चेल्लणा देवी सेणियस्स रन्नो एयमट्ठं नो आढाइ, नो परियाणाइ, तुसिणीया संचिट्ठइ ।

तए णं से सेणिए राया चेल्लणं देविं दोच्चं पि तच्चं पि एवं वयासी – किं णं अहं, देवाणुप्पिए, एयमट्ठस्स नो अरिहे सवणयाए, जं णं तुमं एयमट्ठं रहस्सी करेसि ?"

तए णं सा चेल्लणा देवी सेणिएणं रन्ना दोच्चं पि तच्चं पि एवं वुत्ता समाणी सेणियं रायं एवं वयासी–"नत्थि णं, सामी, से केइ अट्ठे, जस्स णं तुब्भे अणरिहा सवणयाए, नो चेव णं इमस्स अट्ठस्स सवणयाए । एवं खलु, सामी । ममं तस्स ओरालस्स [जाव] महासुमिणस्स तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए 'धन्नाओ णं ताओ अम्मयाओ, जाओ णं तुब्भं उयरवलिमंसेहिं सोल्लएहिं य [जाव] दोहलं विणेन्ति' । तए णं अहं, सामी, तंसि दोहलंसि अविणिज्जमाणंसि सुक्का भुक्खा जाव झियामि" ॥

तए णं से सेणिए राया चेल्लणं देविं एवं वयासी–"मा णं तुमं, देवाणुप्पिए, ओहय [जाव] झियाहि । अहं णं तहा जत्तिहामि जहा णं तव दोहलस्स संपत्ती भविस्सइ" त्ति कट्टु चेल्लणं देविं ताहिं इट्ठाहिं कन्ताहिं पियाहिं मणुन्नाहिं मणामाहिं ओरालाहिं कल्लाणाहिं सिवाहिं धन्नाहिं मङ्गल्लाहिं मियमहुरसस्सिरीयाहिं वग्गूहिं समासासेइ । २ चेल्लणाए देवीए अन्तियाओ पडिनिक्खमइ । २ जेणेव बाहिरिया उवट्ठाणसाला, जेणेव सीहासणे, तेणेव उवागच्छइ, २ त्ता सीहासणवरंसि पुरत्थाभिमुहे निसीयइ, तस्स दोहलस्स संपत्तिनिमित्तं बहूहिं आएहिं उवाएहिं य, उप्पत्तियाए य वेणइयाए य कम्मियाए य पारिणामियाए य परिणामेमाणे २ तस्स दोहलस्स आयं वा उवायं वा ठिइं वा अविन्दमाणे ओहयमणसंकप्पे [जाव] झियाइ ॥

इमं च णं अभए कुमारे ण्हाए [जाव] सरीरे सयाओ गिहाओ पडिणिक्खमइ । २ जेणेव बाहिरिया उवट्ठाणसाला, जेणेव सेणिए राया, तेणेव उवागच्छइ, सेणियं राय ओहय° [जाव] झियायमाण पासइ, २ एव वयासी–" अन्नया णं, ताओ, तुब्भे ममं पासित्ता हट्ठ [जाव] हियया भवह, किं णं, ताओ, अज्ज तुब्भे ओहय° [जाव] झियाह? त जइ णं अहं, ताओ, एयमट्ठस्स अरिहे सवणयाए, तो णं तुब्भे मम एयमट्ठ जहाभूयमवितहं असंदिद्धं परिकहेह, जा णं अहं तस्स अट्ठस्स अन्तगमण करेमि " ॥

तए णं से सेणिए राया अभयं कुमारं एवं वयासी–" नत्थि णं, पुत्ता, से केइ अट्ठे, जस्स णं तुमं अणरिहे सवणयाए । एव खलु, पुत्ता! तव चुल्लमाउयाए चेल्लणाए देवीए तस्स ओरालस्स [जाव] महासुमिणस्स तिण्हं मासाणं बहुपडिपुण्णाणं, [जाव] जाओ णं मम उयरवलीमंसेहिं सोल्लेहि य [जाव] दोहलं विणेन्ति । तए णं सा चेल्लणा देवी तंसि दोहलंसि अविणिज्जमाणंसि सुक्का [जाव] झियाइ । तए णं अहं पुत्ता, तस्स दोहलस्स संपत्तिनिमित्त बहूहिं आएहि य [जाव] ठिइं वा अविन्दमाणे ओहय° [जाव] झियामि " ॥

तए णं से (अभए कुमारे सेणियं रायं एवं वयासी–"मा णं, ताओ, तुब्भे ओहय° [ जाव ] झियाह, अहं णं, तहा जत्तिहामि, जहा णं मम चुल्लमाउयाए चेल्लणाए देवीए तस्स दोहलस्स संपत्ती भविस्सइ ")त्ति कट्टु सेणियं रायं ताहिं इट्ठाहिं [जाव] वग्गूहिं समासासेइ । २ जेणेव सए गिहे, तेणेव

उवागच्छइ। २ अब्भिन्तरए रहस्सियए ठाणिज्जे पुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुब्भे, देवाणुप्पिया, सूणाओ अल्लं मंस रुहिरं वत्थिपुडगं च गिण्हह "।

तए णं ते ठाणिज्जा पुरिसा अभएण कुमारेणं एव वुत्ता समाणा हट्ठतुट्ठ [ जाव ] पडिसुणेत्ता अभयस्स कुमारस्स अन्तियाओ पडिणिक्खमन्ति । जेणेव सूणा तेणेव उवागच्छन्ति, अल्लं मंसं रुहिरं वत्थिपुडगं च गिण्हन्ति । २ जेणेव अभए कुमारे, तेणेव उवागच्छन्ति २ करयल [०] तं अल्लं मंसं रुहिरं वत्थिपुडगं च उवणेन्ति ॥

तए णं से अभए कुमारे तं अल्लं मंसं रुहिरं अप्पकप्पियं करेइ । २ जेणेव सेणिए राया तेणेव उवागच्छइ । २ सेणियं रायं रहस्सिगयं सयणिज्जंसि उत्ताणयं निवज्जावेइ । २ सेणियस्स उयरवलीसु तं अल्लं मंसं रुहिरं विरवेइ । २ वत्थिपुडएणं वेढेइ। २ सवन्तोकरणेणं करेइ । २ चेल्लणं देविं उप्पिं पासाए अवलोयणवरगयं ठवावेइ । २ चेल्लणाए देवीए अहे सपक्खं सपडिदिसिं सेणिय राय सयणिज्जंसि उत्ताणगं निवज्जावेइ । सेणियस्स रन्नो उयरवलिमंसाइं कप्पणिकप्पियाइं करेइ । २ से य भायणंसि पक्खिवइ । तए णं से सेणिए राया अलियमुच्छियं करेइ। २ मुहुत्तन्तरेण अन्नमन्नेण सद्धिं संलवमाणे चिट्ठइ। तए णं से अभयकुमारे सेणियस्स रन्नो उयरवलिमंसाइं गिण्हेइ । २ जेणेव चेल्लणा देवी, तेणेव उवागच्छइ । २ चेल्लणाए देवीए उवणेइ ।

तए णं सा चेल्लणा देवी सेणियस्स रन्नो तेहिं उयरवलिमंसेहिं सोल्लेहिं [जाव] दोहलं विणेइ । तए णं सा चे-

ल्लणा देवी संपुण्णदोहला एवं संमाणियदोहला विच्छिन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ ॥

तए णं तीसे चेल्लणाए देवीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि अयमेयारूवे [जाव] समुप्पज्जित्था–" जइ ताव इमेणं दारएणं गब्भगएणं चेव पिउणो उयरवलिमंसाणि खाइयाणि, तं सेयं खलु मए एयं गब्भं साडित्तए वा पाडित्तए वा गालित्तए वा विद्धंसित्तए वा," एवं संपेहेइ । २ तं गब्भं बहूहिं गब्भसाडणेहि य गब्भपाडणेहि य गब्भगालणेहि य गब्भविद्धंसणेहि य इच्छइ तं गब्भं साडित्तए वा पाडित्तए वा गालित्तए वा विद्धंसित्तए वा, नो चेव णं से गब्भे सडइ वा पडइ वा गलइ वा विद्धसइ वा। (तए णं सा चेल्लणा देवी तं गब्भं जाहे नो संचाएइ बहूहिं गब्भसाडएहि य जाव गब्भविद्धंसणेहि य साडित्तए वा [ जाव ] विद्धंसित्तए वा, ताहे सन्ता तन्ता परितन्ता निव्विण्णा समाणी अकामिया अवसवसा अट्टवसट्टदुहट्टा तं गब्भं परिवहइ ॥)

तए णं सा चेल्लणा देवी नवण्हं मासाणं बहुपडिपुण्णाणं [जाव] सोमालं सुरूवं दारगं पयाया। तए णं तीसे चेल्लणाए देवीए इमे एयारूवे जाव समुप्पज्जित्था–" जइ ताव इमेणं दारएणं गब्भगएणं चेव पिउणो उयरवलिमंसाइं खाइयाइं, तं न नज्जइ णं एस दारए संवड्ढमाणे अम्हं कुलस्स अन्तकरे भविस्सइ । तं सेयं खलु अम्हं एयं दारगं एगन्ते उक्कुरुडियाए उज्झावित्तए " एवं संपेहेइ । २ दासचेडिं सद्दावेइ, २ एवं वयासी–(" गच्छह णं तुमं, देवाणुप्पिए, एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि " । )

तए णं सा दासचेडी चेल्लणाए देवीए एवं वुत्ता समाणी करयल° [जाव] कट्टु चेल्लणाए देवीए एयमट्ठं विणएणं पडिसुणेइ । २ तं दारगं करयलपुडेणं गिण्हइ । २ जेणेव असोगवणिया तेणेव उवागच्छइ । २ तं दारगं एगन्ते उक्कुरुडियाए उज्झाइ । तए णं तेणं दारगेणं एगन्ते उक्कुरुडियाए उज्झिएणं समाणेणं सा असोगवणिया उज्जोविया यावि होत्था ॥ ३१ ॥

तए णं से सेणिए राया इमीसे कहाए लद्धट्ठे समाणे, जेणेव असोगवणिया तेणेव उवागच्छइ । २ तं दारगं एगन्ते उक्कुरुडियाए उज्झियं पासेइ । २ आसुरुत्ते [जाव] मिसिमिसेमाणे तं दारगं करयलपुडेणं गिण्हइ । २ जेणेव चेल्लणा देवी, तेणेव उवागच्छइ । २ चेल्लणं देविं उच्चावयाहिं आओसणाहिं आओसइ । २ उच्चावयाहिं निब्भच्छणाहिं निब्भच्छेइ । एवं उद्धंसणाहिं उद्धंसेइ । २ एवं वयासी—" किस्स णं तुमं मम पुत्तं एगन्ते उक्कुरुडियाए उज्झावेसि " त्ति कट्टु चेल्लणं देविं उच्चावयसवहसावियं करेइ । २ एवं वयासी—तुमं णं, देवाणुप्पिए, एयं दारगं अणुपुव्वेणं सारक्खमाणी संगोवेमाणी संवड्ढेहि " ॥)

तए णं सा चेल्लणा देवी सेणिएणं रन्ना एवं वुत्ता समाणी लज्जिया विलिया विड्डा करयलपरिग्गहियं सेणियस्स रन्नो विणएणं एयमट्ठं पडिसुणेइ । २ तं दारगं अणुपुव्वेणं सारक्खमाणी संगोवेमाणी संवड्ढेइ ॥)

तए णं तस्स दारगस्स एगंते उक्कुरुडियाए उज्झिज्जमाणस्स अग्गङ्गुलिया कुक्कुडपिच्छएण दूमिया यावि होत्था, अभिक्खणं अभिक्खणं पूयं च सोणियं च अभिनिस्सावेइ ।

तए णं से दारए वेयणाभिभूए समाणे महया महया सद्देणं आरसइ । तए णं सेणिए राया तस्स दारगस्स आरसियसद्दं सोच्चा निसम्म जेणेव से दारए, तेणेव उवागच्छइ । २ तं दारगं करयलपुडेणं गिण्हइ । (२ त अग्गङ्गुलियं आसयंसि पक्खिवइ । २ पूयं च सोणियं च आसएण आमुसेइ !) तए णं से दारए निव्वुए निव्वेयणे तुसिणीए संचिट्ठइ । जाहे वि य णं से दारए वेयणाए अभिभूए समाणे महया महया सद्देणं आरसइ, ताहे वि य णं सेणिए राया, जेणेव से दारए, तेणेव उवागच्छइ, २ तं दारगं करयलपुडेणं गिण्हइ, तं चेव [जाव] निव्वेयणे तुसिणीए संचिट्ठइ ॥

तए णं तस्स दारगस्स अम्मापियरो तइए दिवसे चन्द-सूरदरिसणियं करेन्ति, [जाव] संपत्ते बारसाहे दिवसे अयमेयारूवं गुणनिप्फन्नं नामधेज्जं करेन्ति–" जहा णं अम्हं इमस्स दारगस्स एगन्ते उक्कुरुडियाए उज्झिज्जमाणस्स अङ्गुलिया कुक्कुडपिच्छएणं दूमिया, तं होउ णं अम्हं इमस्स दारगस्स नामधेज्जं कुणिए २ "। तए णं तस्स दारगस्स अम्मापियरो नामधेज्जं करेन्ति ' कुणिय ' त्ति । तए णं तस्स कुणियस्स आणुपुव्वेणं ठिइवडियं च, जहा मेहस्स [ जाव ] उप्पिं पासायवरगए विहरइ । अट्ठमो दाओ ॥

तए णं तस्स कुणियस्स कुमारस्स अन्नया पुव्वरत्ता° [जाव] समुप्पज्जित्था–" एवं खलु अहं सेणियस्स रन्नो वाघाएणं नो संचाएमि सयमेव रज्जसिरिं करेमाणे पालेमाणे विहरित्तए, तं सेयं खलु मम सेणियं रायं नियलबन्धणं करेत्ता अप्पाणं महया महया रायाभिसेएणं अभिसिञ्चावि-

तए" त्ति कट्टु एवं संपेहेइ। २ सेणियस्स रन्नो अन्तराणि य छिड्डाणि य विरहाणि य पडिजागरमाणे विहरइ ॥

तए णं से कुणिए कुमारे सेणियस्स रन्नो अन्तरं वा [जाव] मम्मं वा अलभमाणे अन्नया कयाइ कालाईए दस कुमारे नियघरे सद्दावेइ। २ एवं वयासी-एवं खलु, देवाणुप्पिया, अम्हे सेणियस्स रन्नो वाघाएणं नो संचाएमो सयमेव रज्जसिरिं करेमाणा पालेमाणा विहरित्तए, त सेयं खलु देवाणुप्पिया,(अम्हं सेणियं रायं नियलबन्धणं करेत्ता रज्जं च रट्ठं च बलं च वाहणं च कोसं च कोट्ठागारं च जणवय च एक्कारसभाए विरिञ्चित्ता सयमेव रज्जसिरिं करेमाणाण पालेमाणाणं [जाव] विहरित्तए ")॥

( तए णं ते कालाईया दस कुमारा कुणियस्स कुमारस्स एयमट्ठं विणएणं पडिसुणन्ति। तए णं से कुणिए कुमारे अन्नया कयाइ सेणियस्स रन्नो अन्तरं जाणइ।)२ सेणियं रायं नियलबन्धणं करेइ।)२ अप्पाणं महया महया रायाभिसेएण अभिसिञ्चावेइ। तए णं से कुणिए कुमारे राया जाए महया महया [०] ॥

तए णं से कुणिए राया अन्नया कयाइ ण्हाए [जाव] सव्वालंकारविभूसिए चेल्लणाए देवीए पायवन्दए हव्वमागच्छइ तए णं से कुणिए राया चेल्लणं देविं ओहय° [जाव] झियायमाणिं पासइ। २ चेल्लणाए देवीए पायग्गहणं करेइ। २ चल्लणं देविं एवं वयासी—" किं णं, अम्मो, तुम्हं न तुट्ठी वा न ऊसए वा न हरिसे वा न आणन्दे वा, ज णं अहं सयमेव रज्जसिरिं [जाव] विहरामि ?

तए णं सा चेल्लणा देवी कुणियं राय एवं वयासी— "कह णं, पुत्ता, ममं तुट्ठी वा ऊसए वा हरिसे वा आणन्दे

या भविस्सइ, जं णं तुमं सेणियं रायं पियं देवयं गुरुजणगं अच्चन्तनेहाणुरागरत्तं नियलबन्धणं करित्ता अप्पाणं महया रायाभिसेएणं अभिसिञ्चावेसि !"

तए णं से कूणिए राया चेल्लणं देविं एवं वयासी— "घाएउकामे णं, अम्मो, मम सेणिए राया, एवं मारेउ° बन्धिउ" निच्छुभिउकामे णं, अम्मो, ममं सेणिए राया। तं कहं णं, अम्मो, मम सेणिए राया अच्चन्तनेहाणुरागरत्ते!"

तए णं सा चेल्लणा देवी कूणियं कुमारं एवं वयासी– "एवं खलु, पुत्ता! तुमंसि ममं गब्भे आभूए समाणे तिण्हं मासाणं बहुपडिपुण्णाणं ममं अयमेयारूवे दोहले पाउब्भूए– 'धन्नाओ णं ताओ अम्मयाओ, [जाव] अङ्गपडिचारियाओ, निरवसेसं भाणियव्वं [जाव], जाहे वि य णं तुमं वेयणाए अभिभूए, महया [जाव] तुसिणीए संचिट्ठसि। एवं खलु, पुत्ता, सेणिए राया अच्चन्तनेहाणुरागरत्ते" ॥

(तए णं से कूणिए राया चेल्लणाए देवीए अन्तिए एय-मट्ठं सोच्चा निसम्म चेल्लणं देविं एवं वयासी)—" दुट्ठु णं, अम्मो, मए कयं सेणियं रायं पियं देवयं गुरुजणगं अच्चन्तनेहाणुरागरत्तं नियलबन्धणं करन्तेणं। (तं गच्छामि णं सेणियस्स रन्नो सयमेव नियलाणि छिन्दामि") त्ति कट्टु परसुहत्थगए जेणेव चारगसाला तेणेव पहारेत्थ गमणाए ॥

तए णं सेणिए राया कूणियं कुमारं परसुहत्थगयं एज्जमाणं पासइ। २ एवं वयासी— 'एस णं कूणिए कुमारे अपत्थियपत्थिए [जाव] सिरिहिरिपरिवज्जिए परसुहत्थगए इह हव्वमागच्छइ। (त न नज्जइ णं ममं केणइ कुमारेण मारि-स्सइ" त्ति, कट्टु भीए [जाव] संजायभए तालपुडगं विसं

आसगंसि पक्खिवइ । तए णं से सेणिए राया तालपुडगविसंसि आसगंसि पक्खित्ते समाणे मुहुत्तन्तरेण परिणममाणंसि निप्पाणे निच्चेट्ठे जीवविप्पजढे ओइण्णे ॥

तए णं से कुणिए कुमारे जेणेव चारगसाला तेणेव उवागए । २ सेणियं रायं निप्पाणं निच्चेट्ठं जीवविप्पजढं ओइण्णं पासइ । २ महया पिइसोएणं अप्फुण्णे समाणे परसुनियत्ते विव चम्पगवरपायवे धस त्ति धरणीयलंसि सवङ्गेहिं संनिवडिए । तए णं से कुणिए कुमारे मुहुत्तन्तरेण आसत्थे समाणे रोयमाणे कन्दमाणे सोयमाणे विलवमाणे एवं वयासी– "अहो णं मए अधन्नेणं अपुण्णेणं अकयपुण्णेणं दुट्ठुकयं सेणियं रायं पियं देवयं अच्चन्तनेहाणुरागरत्तं नियलबन्धणं करन्तेणं । ममं मूलागं चेव णं सेणिए राया कालगए" त्ति कट्टु ईसरतलवर° [जाव]° संधिवालसद्धिं संपरिवुडे रोयमाणे ३ महया इड्ढीसक्कारसमुदएणं सेणियस्स रन्नो नीहरणं करेइ । [तए णं से कूणिए कुमारे एएणं महया मणोमाणसिएणं दुक्खेणं अभिभूए समाणे अन्नया कयाइ अन्तेउरपरियालसपरिवुडे सभण्डमत्तोवगरणमायाए रायगिहाओ पडिनिक्खमइ, जेणेव चम्पानयरी, तेणेव उवागच्छइ, तत्थ वि णं विउलभोगसमिइसमन्नागए कालेणं अप्पसोए जाए यावि होत्था ॥

तए णं से कुणिए राया अन्नया कयाइ कालाईए दस कुमारे सद्दावेइ । २ रज्जं च [जाव] जणवयं च एक्कारसभाए विरिञ्चइ । २ सयमेव रज्जसिरिं करेमाणे पालेमाणे विहरइ ॥

रज्जेण वा [जाव] जणवएण वा, जइ णं अम्हं सेयणगे गन्धहत्थी नत्थि? तं सेयं खलु ममं कुणियं रायं एयमट्ठं विन्नवित्तए" त्ति कट्टु एवं संपेहेइ। २ जेणेव कुणिए राया, तेणेव उवागच्छइ। २ करयल° [जाव] एवं वयासी–"एवं खलु, सामी, वेहल्ले कुमारे सेयणएण गन्धहत्थिणा जाव अणेगेहिं कीलावणएहिं कीलावेइ। तं किं णं, अम्ह रज्जेण वा जाव जणवएण वा, जइ णं अम्ह सेयणए गन्धहत्थी नत्थि?" ॥

तए णं से कुणिए राया पउमावईए एयमट्ठं नो आढाइ, नो परियाणाइ, तुसिणीए संचिट्ठइ। तए णं सा पउमावई देवी अभिक्खणं २ कुणियं रायं एयमट्ठं विन्नवेइ। (तए णं से कुणिए राया पउमावईए देवीए अभिक्खणं एयमट्ठं विन्नविज्जमाणे अन्नया कयाइ वेहल्लं कुमारं सद्दावेइ, २ सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं जायइ॥)

तए णं से वेहल्ले कुमारे कुणियं रायं एवं वयासी–"एवं खलु, सामी, सेणिएणं रन्ना जीवन्तेणं चेव सेयणए गन्धहत्थी अट्ठारसवंके य हारे दिन्ने। (तं जइ णं, सामी, तुब्भे मम रज्जस्स य [जाव] जणवयस्स य अद्धं दलयह, तो णं अह तुब्भं सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं दलयामि।") तए णं से कुणिए राया वेहल्लस्स कुमारस्स एयमट्ठं नो आढाइ, नो परिजाणइ, अभिक्खणं २ सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं जायइ॥

तए णं तस्स वेहल्लस्स कुमारस्स कूणिएणं रन्ना अभिक्खणं २ सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं [°] "एवं अक्खिविउकामे णं, गिण्हिउकामे णं, उद्दालेउकामे णं मम कूणिए राया सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं। त

[जाव] न उद्दालेइ ममं कूणिए राया, ताव सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं गहाय अन्तेउरपरियालसंपरिवुडस्स सभण्डमत्तोवगरणमायाए चम्पाओ नयरीओ पडिनिक्खमित्ता वेसालीए नयरीए अज्जगं चेडयं रायं उवसंपज्जित्ताणं विहरित्तए " एवं संपेहेइ । २ कूणियस्स रन्नो अन्तराणि [जाव] पडिजागरमाणे२ विहरइ । (तए णं से वेहल्ले कुमारे) अन्नया कयाइ कूणियस्स रन्नो अन्तरं जाणइ, सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं गहाय अन्तेउरपरियालसंपरिवुडे सभण्डमत्तोवगरणमायाए (चम्पाओ नयरीओ पडिनिक्खमइ ।) २ जेणेव वेसाली नयरी, तेणेव उवागच्छइ, वेसालीए नयरीए अज्जगं चेडयं उवसंपज्जित्ताणं विहरइ ॥

तए णं से कूणिए राया इमीसे कहाए लद्धट्ठे समाणे " एवं खलु वेहल्ले कुमारे मम असंविदिएणं सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं गहाय अन्तेउरपरियालसंपरिवुडे [जाव] अज्जगं चेडयं रायं उवसंपज्जित्ताणं विहरइ । तं सेयं खलु सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं दूयं पेसित्तए " एवं संपेहेइ । २ दूयं सद्दावेइ । २ एवं वयासी— " गच्छह णं तुमं, देवाणुप्पिया, वेसालिं नयरिं । तत्थ णं तुमं ममं अज्जं चेडगं रायं करयल° वद्धावेत्ता एवं वयासी— ' एवं खलु, सामी, कूणिए राया विन्नवेइ—एस णं वेहल्ले कुमारे कूणियस्स रन्नो असंविदिएणं सेयणगं अट्ठारसवंकं च हारं गहाय हव्वमागए । तए णं तुब्भे, सामी, कूणियं रायं अणुगिण्हमाणा सेयणगं अट्ठारसवंकं च हारं कूणियस्स रन्नो पच्चप्पिणह, वेहल्लं कुमारं च पेसह " ॥ .

तए णं से दूए कूणिएणं [०] करयल° [जाव] पडिसुणित्ता

जेणेव सए गिहे तेणेव उवागच्छइ। २ जहा चित्तो [जाव] वद्धावेत्ता एवं वयासी—(“एवं खलु, सामी, कुणिए राया विन्नवेइ-‘एस णं वेहल्ले कुमारे, तहेव भाणियव्वं [जाव] वेहल्लं कुमारं पेसह॥”)

तए णं से चेडए राया तं दूयं एवं वयासी—“जह चेव णं, देवाणुप्पिया, कूणिए राया सेणियस्स रन्नो पुत्ते चेल्लणाए देवीए अत्तए ममं नत्तुए, तहेव णं वेहल्ले वि कुमारे सेणियस्स रन्नो पुत्ते चेल्लणाए देवीए अत्तए मम नत्तुए। (सेणिएणं रन्ना जीवन्तेणं चेव वेहल्लस्स कुमारस्स सेयणगे गन्धहत्थी अट्ठारसवंके य हारे पुव्वविइण्णे।) तं जइ णं कूणिए राया वेहल्लस्स रज्जस्स य जणवयस्स य अद्धं दलयइ, तो णं अहं सेयणगं अट्ठारसवंकं हारं च कूणियस्स रन्नो पच्चप्पिणामि, वेहल्लं च कुमारं पेसेमि” तं दूयं सक्कारेइ संमाणेइ पडिविसज्जेइ॥

तए णं से दूए चेडएणं रन्ना पडिविसज्जिए समाणे जेणेव चाउग्घण्टे आसरहे, तेणेव उवागच्छइ, २ चाउग्घण्टं आसरहं दुरुहइ, वेसालिं नयरिं मज्झंमज्झेणं निग्गच्छइ। २ सुभेहिं वसहीहिं पायरासेहिं [जाव] वद्धावेत्ता एवं वयासी—“एवं खलु, सामी, चेडए राया आणवेइ—‘जह चेव णं कूणिए राया सेणियस्स रन्नो पुत्ते चेल्लणाए देवीए अत्तए मम नत्तुए, तं चेव भाणियव्वं जाव, वेहल्लं च कुमारं पेसेमि’। तं न देइ णं, सामी, चेडए राया सेयणगं अट्ठारसवंकं हारं च, वेहल्लं च नो पेसेइ”॥

तए णं से कुणिए राया दोच्चं पि दूयं सद्दावेत्ता एवं वयासी—“गच्छह णं तुमं, देवाणुप्पिया, वेसालिं नयरिं।

तत्थ णं तुमं मम अज्जगं चेडगं रायं जाव एवं वयासी—"एवं खलु, सामी, कुणिए राया विन्नवेइ–'जाणि काणि रयणाणि समुप्पज्जन्ति, सव्वाणि ताणि रायकुलगामीणि। सेणियस्स रन्नो रज्जसिरिं करेमाणस्स पालेमाणस्स दुवे रयणा समुप्पन्ना, तं जहा–सेयणए गन्धहत्थी, अट्ठारसवंके हारे। तं ण तुब्भे, सामी, रायकुलपरंपरागयं ठिइयं अलोवेमाणा सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं कुणियस्स रन्नो पच्चप्पिणह, वेहल्लं कुमारं पेसेह" ॥

तए णं से दूए कुणियस्स रन्नो, तहेव जाव वद्धावेत्ता एवं वयासी—"एवं खलु, सामी, कुणिए राया विन्नवेइ–'जाणि काणि, जाव वेहल्लं कुमारं पेसेह"। तए णं से चेडए राया तं दूयं एवं वयासी—"जह चेव णं, देवाणुप्पिया, कुणिए राया सेणियस्स रन्नो पुत्ते चेल्लणाए देवीए अत्तए, जहा पढमं [जाव] वेहल्लं च कुमारं पेसेमि"। तं दूयं सक्कारेइ संमाणेइ पडिविसज्जेइ ॥

तए णं से दूए [जाव] कुणियस्स रन्नो वद्धावेत्ता एवं वयासी—"चेडए राया आणवेइ–'जह चेव णं, देवाणुप्पिया, कुणिए राया सेणियस्स रन्नो पुत्ते चेल्लणाए देवीए अत्तए, [जाव] वेहल्लं कुमारं पेसेमि'। तं न देइ णं, सामी, चेडए राया सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं, वेहल्लं कुमारं नो पेसेइ" ॥

तए णं से कुणिए राया तस्स दूयस्स अन्तिए एयमट्ठं सोच्चा निसम्म आसुरुत्ते [जाव] मिसिमिसेमाणे तच्चं दूयं सद्दावेइ। २ एवं वयासी—"गच्छह णं तुमं, देवाणुप्पिया,

वेसालीए नयरीए चेडगस्स रन्नो वामेण पाएणं पायवीढं अक्कमाहि, २ कुन्तग्गेणं लेहं पणावेहि । २ आसुरुत्ते जाव मिसिमिसेमाणे तिवलिय भिउडिं निडाले साहट्टु चेडगं रायं एवं वयासी—' हं भो चेडगराया, अपत्थियपत्थिया, दुरन्त° [जाव] °परिवज्जिया, एस णं कुणिए राया आणवेइ-पच्चप्पिणाहि णं कुणियस्स रन्नो सेयणगं अट्ठारसवंकं च हारं, वेहल्लं च कुमारं पेसेहि, अहव जुद्धसज्जो चिट्ठाहि । एस णं कुणिए राया सबले सवाहणे सखन्धावारे णं जुद्धसज्जे हव्वमागच्छइ " ॥

तए णं से दूए करयल°, तहेव [जाव,] जेणेव चेडए तेणेव उवागच्छइ । २ करयल° [जाव] वद्धावेत्ता एवं वयासी "एस ण, सामी, ममं विणयपडिवत्ती । इयाणिं कुणियस्स रन्नो आण" त्ति चेडगस्स रन्नो वामेणं पाएणं पायवीढं अक्कमइ । २ आसुरुत्ते कुन्तग्गेण लेहं पणावेइ, तं चेव सबलखन्धावारे णं इह हव्वमागच्छइ " ॥

तए ण से चेडए राया तस्स दूयस्स अन्तिए एयमट्ठं सोच्चा निमस्स आसुरुत्ते [जाव] साहट्टु एवं वयासी-" न अप्पिणामि णं कुणियस्स रन्नो सेयणगं अट्ठारसवंकं हारं, वेहल्लं च कुमारं नो पेसेमि, एस णं जुद्धसज्जे चिट्ठामि " तं दूयं असक्कारिय असंमाणिय अवद्दारेण निच्छुहावेइ ॥

तए णं से कुणिए राया तस्स दूयस्स अन्तिए अयमट्ठं सोच्चा निसम्म आसरुत्ते कालाईए दस कुमारे सद्दावेइ। २ एव वयासी-" एवं खलु, देवाणुप्पिया, वेहल्ले कुमारे मम असंविदिएण सेयणगं गन्धहत्थिं अट्ठारसवंकं हारं अन्तेउरं

सभण्डं च गहाय चम्पाओ निक्खमइ। २ वेसालिं अज्जगं [जाव] उवसंपज्जित्ताणं विहरइ। तए णं मए सेयणगस्स गन्धहत्थिस्स अट्ठारसवङ्कस्स अट्ठाए दूया पेसिया। ते य चेडएण रन्ना इमेणं कारणेणं पडिसेहित्ता अदुत्तरं च णं ममं तच्चे दूए असक्कारिए असंमाणिए अवद्दारेणं निच्छुहावेइ। तं सेयं खलु, देवाणुप्पिया, अम्ह चेडगस्स रन्नो जत्तं गिण्हित्तए"। तए णं कालईया दस कुमारा कुणियस्स रन्नो एयमट्ठं विणएणं पडिसुणेन्ति॥

तए णं से कुणिए राया कालाईए दस कुमारे एवं वयासी–"गच्छह णं तुब्भे, देवाणुप्पिया, सएसु सएसु रज्जेसु; पत्तेयं पत्तेयं ण्हाया [जाव] °पायच्छित्ता हत्थिखन्धवरगया पत्तेयं पत्तेय तिहिं दन्तिसहस्सेहिं एव तिहिं रहसहस्सेहिं तिहिं आससहस्सेहिं तिहिं मणुस्सकोडीहिं सद्धिं संपरिवुडा सव्वीड्ढिए [जाव] रवेणं सएहिन्तो २ नयरेहिन्तो पडिनिक्खमह, २ मम अन्तियं पाउब्भवह॥"

तए णं ते कालईया दस कुमारा कुणियस्स रन्नो एयमट्ठं सोच्चा सएसु सएसु रज्जेसु पत्तेयं २ ण्हाया जाव तिहिं मणुस्सकोडीहिं सद्धिं संपरिवुडा सव्विड्ढीए जाव रवेणं सएहिन्तो २ नयरेहिन्तो पडिनिक्खमन्ति, २ जेणेव अङ्गा जणवए, जेणेव चम्पा नयरी, जेणेव कुणिए राया, तेणेव उवागया करयल° जाव वद्धावेन्ति॥

तए णं से कुणिए राया कोडुम्बियपुरिसे सद्दावेइ। २ एवं वयासी–"खिप्पामेव, भो देवाणुप्पिया, आभिसेक्कं हत्थिरयणं पडिकप्पेह, हयगयरहजोहचाउरङ्गिणिं सेणं संनाहेह ममं एयमाणत्तियं पच्चप्पिणह," जाव पच्चप्पिणन्ति॥

तए णं से कूणिए राया जेणेव मज्जणघरे तेणेव उवागच्छइ, [जाव] पडिनिग्गच्छित्ता जेणेव बाहिरिया उवट्ठाणसाला जाव नरवई, दुरूढे ॥

तए ण से कूणिए राया तिहिं दन्तिसहस्सेहिं जाव रवेण चम्पं नयरिं मज्झंमज्झेणं निग्गच्छइ । २ जेणेव कालाईया दस कुमारा तेणेव उवागच्छइ । २ कालाइएहिं दसहिं कुमारेहिं सद्धिं एगओ मेलायन्ति । तए णं से कूणिए राया तेत्तीसाए दन्तिसहस्सेहिं तेत्तीसाए आससहस्सेहिं तेत्तीसाए रहसहस्सेहिं तेत्तीसाए मणुस्सकोडीहिं सद्धिं संपरिवुडे सव्विड्ढिए [जाव] रवेणं सुभेहिं वसहीहिं सुभेहिं पायरासेहिं नाइविगिट्ठेहिं अन्तरावासेहिं वसमाणे २ अङ्गजणवयस्स मज्झंमज्झेणं जेणेव विदेहे जणवए, जेणेव वेसाली नयरी तेणेव पहारेत्थ गमणाए ॥

तए ण से चेडए राया इमीसे कहाए लद्धट्ठे समाणे नव मल्लई नव लेच्छई कासीकोसलगा अट्ठारस वि गणरायाणो सद्दावेइ । २ एवं वयासी–" एवं खलु, देवाणुप्पिया, वेहल्ले कुमारे कूणियस्स रन्नो असंविदिएणं सेयणगं अट्ठारसवंकं च हारं गहाय इह हव्वमागए । तए णं कूणिएणं सेयणगस्स अट्ठारसवंकस्स य अट्ठाए तओ दूया पेसिया । ते य मए इमेणं कारणेणं पडिसेहिया । तए णं से कूणिए ममं एयमट्ठं अपडिसुणमाणे चाउरङ्गिणीए सेणाए सद्धिं संपरिवुडे जुद्धसज्जे इहं हव्वमागच्छइ । तं किं ण, देवाणुप्पिया, सेयणगं अट्ठारसवंकं कूणियस्स रन्नो पच्चप्पिणामो ? वेहल्लं कुमारं पेसेमो ? उदाहु जुज्झित्था ?" ॥

तए ण नव मल्लई नव लेच्छई कासीकोसलगा अट्ठारस वि

देसपन्ते तेणेव उवागच्छइ । २ चेडयस्स रन्नो, जोयणन्तरियं खन्धावारनिवेसं करेइ ॥

तए णं ते दोन्नि वि रायाणो रणभूमिं सज्जावेन्ति । २ रणभूमिं जयन्ति । तए णं से कुणिए राया तेत्तीसाए दन्तिसहस्सेहिं जाव मणुस्सकोडीहिं गरुलवूहं रएइ । २ गरुलवूहेणं रहमुसलं संगामं उवायाए । तए णं से चेडगे राया सत्तावन्नाए दन्तिसहस्सेहिं [ जाव ] सत्तावन्नाए मणुस्सकोडीहिं सगडवूहं रएइ [२] सगडवूहेणं रहमुसलं संगामं उवायाए । तए णं ते दोण्ह वि राईणं अणीया संनद्ध° [जाव] गहियाउहपहरणा मंगतिएहिं फलएहिं निकट्ठाहिं असीहिं अंसागएहिं तोणेहिं सजीवेहिं धणूहिं समुक्खित्तेहिं सरेहिं समुल्लालियाहिं डावाहिं ओसारियाहिं ऊरुघण्टाहिं छिप्पतूरेणं वज्जमाणेणं महया उक्किट्ठसीहनायबोलकलकलरवेण समुद्दरवभूयं पिव करेमाणा सव्विड्ढीए जाव रवेणं हयगया हयगएहिं गयगया गयगएहिं रहगया रहगएहिं पायत्तिया पायत्तिएहिं अन्नमन्नेहिं सद्धिं संपलग्गा यावि होत्था । तए णं ते दोण्ह वि रायाण अणीया नियगसामीसासणाणुरत्ता महया जणक्खयं जणवहं जणप्पमद्दं जणसंवट्टकप्पं नच्चन्तकबन्धवारभीमं रुहिरकद्दमं करेमाणा अन्नमन्नेणं सद्धिं जुज्झन्ति ॥

तए णं से काले कुमारे तिहिं दन्तिसहस्सेहिं जाव मणूसकोडीहिं गरुलवूहेणं एक्कारसमेणं खन्धेणं कूणिएणं रन्ना सद्धिं रहमुसलं संगामं संगामेमाणे हयमहिय° जहा भगवया कालीए देवीए परिकहिय [जाव] जीवियाओ ववरोवेइ ॥

"त एवं खलु, गोयमा, काले कुमारे एरिसएहिं आरम्भेहिं जाव ,एरिसएणं असुभकडकम्मपब्भारेणं कालमासे कालं किच्चा चउत्थीए पङ्कप्पभाए पुढवीए हेमाभे नरए नेरइयत्ताए उववन्ने" ॥

"काले णं, भन्ते, कुमारे चउत्थीए पुढवीए...अणन्तरं उव्वट्टित्ता कहिं गच्छिहिइ कहिं उववज्जिहिइ?"॥

"गोयमा, महाविदेहे वासे जाइं कुलाइं भवन्ति, अड्ढाइं, जहा दढपइन्नो [जाव] सिज्झिहिइ बुज्झिहिइ [जाव] अन्तं काहिइ"॥

"तं एवं खलु, जम्बू, समणेणं भगवया जाव संपत्तेणं निरयावलियाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते॥

॥ पढम अज्झयणं सम्मत्तं ॥ १ । १ ॥

"जइ णं, भन्ते, समणेणं जाव संपत्तेणं निरयावलियाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, अज्झयणस्स निरयावलियाणं समणेणं भगवया जाव संपत्तेणं के अट्ठे पन्नत्ते?" एवं खलु, जम्बू॥

तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था। पुण्णभद्दे चेइए। कूणिए राया। पउमावई देवी। तत्थ णं चम्पाए नयरीए सेणियस्स रन्नो भज्जा कूणियस्स रन्नो चुल्लमाउया सुकाली नामं देवी होत्था सुकुमाला। तीसे णं सुकालीए देवीए पुत्ते सुकाले नामं कुमारे होत्था सुकुमाले। तए णं से सुकाले कुमारे अन्नया कयाइ तिहिं दन्तिसहस्सेहिं, जहा कालो कुमारो, निरवसेसं तं चेव भाणियव्वं जाव महाविदेहे वासे...अन्तं काहिइ॥

॥ बीयं अज्झयणं सम्मत्तं ॥ १ । २ ॥

एवं सेसा वि अट्ठ अज्झयणा नेयव्वा पढमसरिसा, नवरं मायाओ सरिस नामाओ॥

॥ निरयावलियाओ सम्मत्ताओ ॥

॥ निक्खेवो सव्वेसिं भाणियव्वो तहा ॥

॥ पढमो वग्गो सम्मत्तो ॥

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## ॥ कप्पवडिंसियाओ ॥

"जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं उवङ्गाण पढमस्स वग्गस्स निरयावलियाणं अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, वग्गस्स कप्पवडिंसियाणं समणेणं जाव संपत्तेणं कइ अज्झयणा पन्नत्ता ?" ॥

"एवं खलु, जम्बू, समणेणं भगवया [जाव] संपत्तेणं कप्पवडिंसियाणं दस अज्झयणा पन्नत्ता । तं जहा-पउमे १, महापउमे २, भद्दे ३, सुभद्दे ४, पउमभद्दे ५, पउमसेणे ६, पउमगुम्मे ७, नलिणिगुम्मे ८, आणन्दे ९, नन्दणे १० ।"॥

"जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं कप्पवडिंसियाणं दस अज्झयणा पन्नत्ता, पढमस्स णं भन्ते, अज्झयणस्स कप्पवडिंसियाणं समणेणं भगवया जाव के अट्ठे पन्नत्ते ?"। "एवं खलु जम्बू" ॥

देवीए पुत्ते काले नामं कुमारे होत्था सुउमाले । तस्स णं कालस्स कुमारस्स पउमावई नाम देवी होत्था, सोमाला [ जाव ] विहरइ ॥

तए णं सा पउमावई देवी अन्नया कयाइ तंसि तारिसगंसि वासघरंसि अब्भिन्तरओ सचित्तकम्मे [जाव] सीहं सुमिणे पासित्ताणं पडिबुद्धा । एवं जम्मणं, जहा महाबलस्स, [जाव] नामधेज्जं—"जम्हा णं अम्हं इमे दारए कालस्स कुमारस्स पुत्ते पउमावईए देवीए अत्तए, तं होउ णं अम्ह इमस्स दारगस्स नामधेज्जं पउमे पउमे" । सेसं जहा महाबलस्स । अट्ठओ दाओ । [जाव] उप्पिं पासायवरगए विहरइ । सामी समोसरिए । परिसा निग्गया । कुणिए निग्गए । पउमे वि जहा महाबले, निग्गए । तहेव अम्मापिइआपुच्छणा, [जाव] पव्वइए अणगारे जाए [जाव] गुत्तबम्भयारी ॥

तए णं से पउमे अणगारे समणस्स भगवओ महावीरस्स तहारुवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ । २ बहूहिं चउत्थछट्ठम° [जाव] विहरइ ॥

तए णं से पउमे अणगारे तेणं ओरालेणं, जहा मेहो, तहेव धम्मजागरिया, चिन्ता । एवं जहेव मेहो तहेव समणं भगवं आपुच्छित्ता विउले [जाव] पाओवगए समाणे तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं, बहुपडिपुण्णाइं पञ्च वासाइं सामण्णपरियाए । मासियाए संलेहणाए सट्ठिं भत्ताइं । आणुपुव्वीए कालगए । थेरा ओतिण्णा । भगवं गोयमे पुच्छइ, सामी कहेइ, [जाव] सट्ठिं

भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते उड्ढं चन्दिम-सोहम्मे कप्पे देवत्ताए उववन्ने । दो सागराइं ॥

"से णं, भन्ते, पउमे देवे ताओ देवलोगाओ आउक्खएणं" । पुच्छा । "गोयमा, महाविदेहे वासे, जहा दढपइन्नो, [जाव] अन्तं काहिइ" । "तं एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं कप्पवडिंसियाण पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते त्ति बेमि ॥

पढमं अज्झयणं ॥ २ । १ ॥

"जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं कप्पवडिंसियाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, अज्झयणस्स के अट्ठे पन्नत्ते ?" "एवं खलु, जम्बू ॥

तेणं कालेणं तेणं समयेणं चम्पा नाम नयरी होत्था पुण्णभद्दे। चेइए। कूणिए राया। पउमावई देवी। तत्थ णं चम्पाए नयरीए सेणियस्स रन्नो भज्जा कूणियस्स रन्नो चुल्लमाउया सुकाली नामं देवी होत्था। तीसे णं सुकालीए पुत्ते सुकाले नामं कुमारे। तस्स णं सुकालस्स कुमारस्स महापउमा नामं देवी होत्था सुउमाला ॥

तए णं सा महापउमा देवी अन्नया कयाइ तंसि तारिसगंसि, एवं तहेव, महापउमे नामं दारए, [जाव] सिज्झिहिइ । नवरं ईसाणे कप्पे उववाओ । उक्कोसट्ठिईओ । निक्खेवो ॥

बीयं अज्झयणं ॥ २ । २ ॥

एवं सेसा वि अट्ठ नेयव्वा । मायाओ सरिस नामाओ । कालाईणं दसण्ह पुत्ताण अणुपुव्वीए—

दोण्हं च पञ्च चत्तारि तिण्हं तिण्हं च होन्ति तिण्णेव।
दोण्हं च दोन्नि वासा सेणियनत्तूण परियाओ ॥ १ ॥

उववाओ आणुपुव्वीए-पढमो, सोहम्मे, बिइओ ईसाणे, तइओ सणंकुमारे, चउत्थो माहिन्दे पञ्चमो बम्भलोए, छट्ठो लन्तए, सत्तमो महासुक्के, अट्ठमो सहस्सारे, नवमो पाणए, दसमो अच्चुए। सव्वत्थ उक्कोसट्ठिई भाणियव्वा। महाविदेहे सिद्धे ॥

॥ कप्पवडिंसियाओ सम्मत्ताओ ॥

॥ बीओ वग्गो सम्मत्तो ॥ २ ॥



III

## ॥ पुप्फियाओ ॥

"जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं उवङ्गाणं दोच्चस्स कप्पवडिंसियाणं अयमट्ठे पन्नत्ते, तच्चस्स णं, भन्ते, वग्गस्स उवङ्गाणं पुप्फियाणं के अट्ठे पन्नत्ते ? ॥"

"एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं उवङ्गाणं तच्चस्सं वग्गस्स पुप्फियाणं दस अज्झयणा पन्नत्ता। तं जहा—

चन्दे सूरे सुक्के बहुपुत्तिय पुण्ण माणिभद्दे य।
दत्ते सिवे बले या अणाढिए चेव बोद्धव्वे ॥"

"जइ णं, भन्ते, समणेणं, [जाव] संपत्तेणं पुप्फियाणं दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, समणेण जाव संपत्तेणं के अट्ठे पन्नत्ते ?" "एवं खलु, जम्बू" ॥

तेणं कालेण तेणं समएणं रायगिहे नयरे। गुणसिलए चेइए। राया। तेणं कालेण तेण समएणं सामी समोसढे, परिसा निग्गया। तेण कालेणं तेणं समएणं चन्दे जोइसिन्दे जोइसराया चन्दवडिंसए विमाणे सभाए सुहम्माए चन्दंसि सीहासणंसि चउहिं सामाणियसाहस्सीहिं [जाव] विह-

रइ । इमं च णं केवलकप्पं जम्बुद्दीवं दीवं विउलेणं ओहिणा आभोएमाणे २ पासइ, २ समणं भगवं महावीरं, जहा सूरियाभे आभिओगं देवं सद्दावेत्ता [जाव] सुरिन्दाभिगमणजोग्गं करेत्ता तमाणत्तिय पच्चप्पिणन्ति । सूसरा घण्टा, [जाव] विउव्वणा । नवरं जाणविमाणं जोयणसहस्सवित्थिण्णं अद्धतेवट्ठिजोयणसमूसियं, महिन्दज्झओ पणुवीसं जोयणमूसिओ, सेसं जहा सूरियाभस्स, [ जाव ] आगओ । नट्टविही । तहेव पडिगओ ॥

'भन्ते'' त्ति भगवं गोयमे समणं भगवं "भन्ते" पुच्छा । कूडागारसाला । सरीरं अणुपविट्ठा । पुव्वभवो । "एवं खलु, गोयमा" ॥

तेणं कालेणं तेणं समएणं सावत्थी नामं नयरी होत्था । कोट्ठए चेइए । तत्थ णं सावत्थीए अङ्गई नामं गाहावई होत्था अड्ढे [जाव] अपरिभूए । तए णं से अङ्गई गाहावई सावत्थीए नयरीए बहूणं नगरनिगम° जहा आणन्दो ॥

तेणं कालेणं तेणं समएणं पासे णं अरहा पुरिसादाणीए आइगरे, जहा महावीरो, नवुस्सेहे सोलसेहिं समणसाहस्सीहिं अट्ठतीसाए अज्जियासहस्सेहिं [जाव] कोट्ठए समोसढे । परिसा निग्गया ॥

तए णं से अङ्गई गाहावई इमीसे कहाए लद्धट्ठे समाणे हट्ठे जहा कत्तिओ सेट्ठी तहा निग्गच्छइ [जाव] पज्जुवासइ । धम्मं सोच्चा निसम्म, ज नवरं, "देवाणुप्पिया, जेट्ठपुत्तं कुडुम्बे ठावेमि । तए ण अहं देवाणुप्पियाणं जाव पव्वयामि"। जहा गङ्गदत्ते तहा पव्वइए [ जाव ] गुत्तबम्भयारी ॥

तए णं से अङ्गई अणगारे पासस्स अरहओ तहारूवाणं

थेराण अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ। २ बहूहिं चउत्थ [जाव] भावेमाणे बहुहिं वासाइं सामण्णपरियागं पाउणइ । २ अद्धमासियाए संलेहणाए तीसं भत्ताइं अणसणाए छेइत्ता विराहियसामण्णे कालमासे कालं किच्चा चन्दवडिंसए विमाणे उववाइयाए सभाए देवसयणिज्जंसि देवदूसन्तरिए चन्दे जोइसिन्दत्ताए उववन्ने ॥

तए णं से चन्दे जोइसिन्दे जोइसिराया अहुणोववन्ने समाणे पञ्चविहाए पज्जत्तीए पज्जत्तीभावं गच्छइ, तं जहा —आहारपज्जत्तीए सरीरपज्जत्तीए इन्दियपज्जत्तीए सासोसासपज्जत्तीए भासामणपज्जत्तीए ॥

" चन्दस णं, भन्ते, जोइसिन्दस्स जोइसरन्नो केवइय काल ठिई पन्नत्ता ? " गोयमा, पलिओवमं वाससयसहस्समब्भहियं । एवं खलु, गोयमा, चन्दस्स जाव जोइसरन्नो सा दिव्वा देविड्ढी । " चन्दे ण, भन्ते, जोइसिन्दे जोइसराया ताओ देवलोगाओ आउक्खएण चइत्ता कहिं गच्छिहिइ २ ? " " गोयमा, महाविदेहे वासे सिज्झिहिइ ॥

निक्खेवओ ॥ ३ ॥ १ ॥

" जइ ण, भन्ते, समणेण, भगवया [जाव] पुप्फियाणं पढमस्स अज्झयणस्स जाव अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, अज्झयणस्स पुप्फियाणं समणेण भगवया जाव संपत्तेणं के अट्ठे पन्नत्ते ? " " एवं खलु, जम्बू "

तेणं कालेणं तेणं समएणं रायगिहे नामं नयरे । गुणसिलए चेइए । सेणिए राया । समोसरणं । जहा चन्दो तहा सूरो वि आगओ, [जाव] नट्टविहिं उवदंसित्ता पडिगओ । पुव्वभवपुच्छा । सावत्थी नयरी । सुपइट्ठे नामं

गाहावई होत्था अड्ढे जहेव अङ्गई [जाव] विहरइ । पासो समोसढो, जहा अङ्गई तहेव पव्वइए, तहेव विराहियसामण्णे, [जाव] महाविदेहे वासे सिज्झिहिइ [जाव] अन्तं करेहिइ ॥

निक्खेवओ ॥ ३ ॥ २ ॥

उक्खेवओ ॥ ३ ॥ ३ ॥

रायगिहे नयरे । गुणसिलए चेइए । सेणिए राया । सामी समोसढे । परिसा निग्गया तेणं कालेणं तेणं समएणं सुक्के महग्गहे सुक्कवडिंसए विमाणे सुक्कंसि सीहासणंसि चउ० सामाणियसाहस्सीहिं जहेव चन्दो तहेव आगओ, नट्टविहिं उवदंसित्ता पडिगओ । "भन्ते" त्ति । कूडागारसाला । पुव्वभवपुच्छा । "एवं खलु, गोयमा" ॥

तेणं कालेणं तेणं समएणं वाणारसी नामं नयरी होत्था । तत्थ णं वाणारसी नयरीए सोमिले नामं माहणे परिवसइ अड्ढे जाव अपरिभूए रिउव्वेय [जाव] सुपरिनिट्ठिए । पासे समोसढे । परिसा पज्जुवासइ ॥

तए णं तस्स सोमिलस्स माहणस्स इमीसे कहाए लद्धट्ठस्स समाणस्स इमे एयारूवे अज्झत्थिए—"एवं पासे अरहा पुरिसादाणीए पुव्वाणुपुव्विं [जाव] अम्बसालवणे विहरइ । तं गच्छामि णं पासस्स अरहओ अन्तिए पाउब्भवामि इमाइं च णं एयारूवाइं अट्ठाइं हेऊइं" जहा पण्णत्तीए । सोमिलो निग्गओ खण्डियविहूणो [जाव] एवं वयासी—"जत्ता ते, भन्ते? जवणिज्जं च ते?" पुच्छा । "सरिसवया मासा कुलत्था एगे भवं?" [जाव] संबुद्धे सावगधम्मं पडिवज्जित्ता पडिगए ॥

तए णं पासे णं अरहा अन्नया कयाइ वाणारसीओ

नयरीओ अम्बसालवणाओ चेइयाओ पडिनिक्खमइ । २ बहिया जणवय विहारं विहरइ । तए णं से सोमिले माहणे अन्नया कयाइ असाहुदंसणेण य अपज्जुवासणयाए य मिच्छत्तपज्जवेहिं परिवड्ढमाणेहिं २ सम्मत्तपज्जवेहिं परिहायमाणेहिं मिच्छत्तं च पडिवन्ने ॥

तए णं तस्स सोमिलस्स माहणस्स अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था—"एवं खलु अहं वाणारसीए नयरीए सोमिले नामं माहणे अच्चन्तमाहणकुलप्पसूए । तए णं मए वयाइं चिण्णाइं, वेया य अहीया, दारा आहुया, पुत्ता जणिया, इड्ढीओ सम्माणीयाओ, पसुवन्धा कया, जन्ना जेट्ठा, दक्खिणा दिन्ना, अतिही पूइया, अग्गी हूया, जूवा निक्खित्ता । तं सेयं खलु मम इयाणिं कल्लं [जाव] जलन्ते वाणारसीए नयरीए बहिया बहवे अम्बारामा रोवावित्तए एवं माउलिङ्गा बिल्ला कविट्ठा चिञ्चा पुप्फारामा रोवावित्तए" एवं संपेहेइ । २ कल्लं [जाव] जलन्ते वाणारसीए नयरीए बहिया अम्बारामे जाव पुप्फारामे य रोवावेइ । तए णं बहवे अम्बारामा य जाव पुप्फारामा य अणुपुव्वेण सारक्खिज्जमाणा संगोविज्जमाणा संवड्ढिज्जमाणा आरामा जाया किण्हा किण्होभासा [जाव] रम्मा महामेहनिकुरम्बभूया पत्तिया पुप्फिया फलिया हरियगरेरिज्जमाणा सिरिया अईव २ उवसोभेमाणा २ चिट्ठन्ति ॥

तए णं तस्स सोमिलस्स माहणस्स अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था—"एवं खलु

कल्लं [ जाव ] जलन्ते सुबहुं लोह° [ जाव ] दिसापोक्खियतावसत्ताए पव्वइए । पव्वइए वि य णं समाणे इमं एयारूवं अभिग्गहं जाव अभिगिण्हित्ता पढमं छट्ठक्खमणं उवसंपज्जित्ताणं विहरइ ॥

तए णं सोमिले माहणे रिसी पढमछट्ठक्खमणपारणंसि आयावणभूमीए पच्चोरुहइ । २ वागलवत्थनियत्थे जेणेव सए उडए, तेणेव उवागच्छइ । २ किढिणसंकाइयं गेण्हइ । २ पुरत्थिमं दिसिं पुक्खेइ, "पुरत्थिमाए दिसाए सोमे महाराया पत्थाणे पत्थियं अभिरक्खउ, सोमिलमाहणरिसिं अभिरक्खउ । जाणि य तत्थ कन्दाणि य मूलाणि य तयाणि य पत्ताणि य पुप्फाणि य फलाणि य बीयाणि य हरियाणि य ताणि अणुजाणउ" त्ति कट्टु पुरत्थिमं दिसं पसरइ । २ जाणि य तत्थ कन्दाणि य [ जाव ] हरियाणि य ताइं गेण्हइ । २ किढिणसंकाइयगं भरेइ । २ दब्भे य कुसे य पत्तामोडं च समिहाओ कट्ठाणि य गेण्हइ । २ जेणेव सए उडए, तेणेव उवागच्छइ । २ किढिणसंकाइयगं ठवेइ । २ वेइं वड्ढेइ । २ उवलेवणसंमज्जणं करेइ । २ दब्भकलसहत्थगए जेणेव गङ्गा महाणई, तेणेव उवागच्छइ । २ गङ्गं महाणइं ओगाहइ । २ जलमज्जणं करेइ । २ जलकिड्डं करेइ । २ जलाभिसेयं करेइ । २ आयन्ते चोक्खे परमसुइभूए देवपिउकयकज्जे दब्भकलसहत्थगए गङ्गाओ महाणईओ पच्चुत्तरइ । २ जेणेव सए उडए, तेणेव उवागच्छइ २ दब्भे य कुसे य वालुयाए य वेइं रएइ । २ सरयं करेइ । २ अरणिं करेइ । २ सरएणं अरणिं महेइ । २ अग्गिं पाडेइ ।

२ अग्गिं संधुक्केइ । २ समिहा कट्ठाणि पक्खिवइ । २ अग्गिं उज्जालेइ । २

अग्गिस्स दाहिणे पासे सत्तङ्गाइं समादहे ।
तं जहा-सकहं वक्कलं ठाणं सेज्जभण्डं कमण्डलुं ।
दण्डदारुं तहप्पाणं अह ताइं समादहे ॥ १ ॥

महुणा य घएण तन्दुलेहि य अग्गिं हुणइ । चरु साहेइ । २ बलिं वइस्सदेवं करेइ । २ अतिहिपूयं करेइ । २ तओ पच्छा अप्पणा आहारं आहारेइ ॥

तए णं सोमिले माहणरिसी दोच्चं छट्ठक्खमणपारणगंसि, तं चेव सव्वं भाणियव्वं [ जाव ] आहारं आहारेइ । नवरं इमं नाणत्तं—" दाहिणाए दिसाए जमे महाराया पत्थाणे पत्थियं अभिरक्खउ सोमिलं माहणरिसिं, जाणि य तत्थ कन्दाणि य [ जाव ] अणुजाणउ " त्ति कट्टु दाहिणं दिसिं पसरइ । एवं पच्चत्थिमेणं वरुणे महाराया [जाव] पच्चत्थिमं दिसिं पसरइ । उत्तरेणं वेसमणे महाराया [जाव] उत्तरं दिसिं पसरइ । पुव्वदिसागमेणं चत्तारि वि दिसाओ भाणियव्वाओ [जाव] आहारं आहारेइ ॥

तए णं तस्स सोमिलमाहणरिसिस्स अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि अणिच्चजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए [ जाव ] समुप्पज्जित्था—" एवं खलु अहं वाणारसीए नयरीए सोमिले नामं माहणरिसी अच्चन्तमाहणकुलप्पसूए । तए णं मए वयाइं चिण्णाइं [जाव] जूवा निक्खित्ता । तए णं मम वाणारसीए [ जाव ] पुप्फारामा य [ जाव ] रोविया । तए णं मए सुबहुं लोह" [जाव] घडावेत्ता [जाव] जेट्ठपुत्तं ठवेत्ता जाव जेट्ठपुत्तं आपुच्छित्ता सुबहुं लोह" [ जाव ] गहाय मुण्डे [ जाव ]

पव्वइए। पव्वइए वि य णं समाणे छट्ठंछट्ठेण " [ जाव ] विहरइ । "तं सेयं खलु मम इयाणिं कल्लं जाव जलन्ते बहवे तावसे दिट्ठाभिट्ठे य पुव्वसंगइए य परियायसंगइए य आपुच्छित्ता आसमसंसियाणि य बहूइं सत्तसयाइं अणुमाणइत्ता वागलवत्थनियत्थस्स कढिणसंकाइय-गहियसभण्डोवगरणस्स कट्ठमुद्दाए मुहं बन्धित्ता उत्तर-दिसाए उत्तराभिमुहस्स महपत्थाणं पत्थावेत्तए" एवं संपेहेइ । २ कल्लं जाव जलन्ते बहवे तावसे य दिट्ठाभट्ठे य पुव्वसंगइए य, तं चेव जाव, कट्ठमुद्दाए मुहं बन्धइ । २ अयमेयारूवं अभिग्गहं अभिगिण्हइ—"जत्थेव णं अम्हं जलंसि वा एवं थलंसि वा दुग्गंसि वा निन्नंसि वा पव्वतंसि वा विसमंसि वा गड्डाए वा दरीए वा पक्खलिज्ज वा पवडिज्ज वा, नो खलु मे कप्पइ पच्चुट्ठित्तए" त्ति अयमेयारूवं अभिग्गहं अभिगिण्हइ ॥

उत्तराए दिसाए उत्तराभिमुहपत्थाणं पत्थिए से सोमिले माहणरिसी पुव्वावरण्हकालसमयंसि जेणेव असोगवरपायवे, तेणेव उवागए, असोगवरपायवस्स अहे कढिणसंकाइयं ठवेइ । २ वेइं वड्ढेइ । २ उवलेवणसमज्जणं करेइ । २ दब्भकलसहत्थगए जेणेव गङ्गा महाणई, जहा सिवो जाव, गङ्गाओ महाणईओ पच्चुत्तरइ । जेणेव असोगवरपायवे, तेणेव उवागच्छइ । २ दब्भेहि य कुसेहि य वालुयाए वेइं रएइ । २ सरगं करेइ । २ जाव बलिं वइस्सदेवं करेइ । २ कट्ठमुद्दाए मुहं बन्धइ । २ तुसिणीए संचिट्ठइ ॥

तए णं तस्स सोमिलमाहणरिसिस्स पुव्वरत्तावरत्तकालसमयंसि एगे देवे अन्तियं पाउब्भूए । तए णं से देवे सोमिलमाहणं एवं वयासी—"हं भो सोमिलमाहणा,

पव्वइया. दुप्पव्वइयं ते ''। तए णं से सोमिले तस्स देवस्स दोच्चं पि तच्चं पि एयमट्ठं नो आढाइ, नो परिजाणइ, जाव तुसिणीए संचिट्ठइ । तए णं से देवे सोमिलेणं माहणरिसिणा अणाढाइज्जमाणे जामेव दिसिं पाउब्भूए तामेव जाव पडिगए । तए णं से सोमिले कल्लं जाव जलन्ते वागलवत्थनियत्थे कढिणसंकाइयगहियग्गिहोत्तभण्डोवगरणे कट्ठमुद्दाए मुहं बन्धइ । २ उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले बिइयदिवसम्मि पुव्वावरण्हकालसमयंसि जेणेव सत्तिवण्णे तेणेव उवागए सत्तिवण्णस्स अहे कढिणसंकाइयं ठवेइ । २ वेइं वड्ढेइ । जहा असोगवरपायवे जाव अग्गिं हुणइ, कट्ठमुद्दाए मुहं बन्धइ, तुसिणीए सचिट्ठइ । तए णं तस्स सोमिलस्स पुव्वरत्तावरत्तकालसमयंसि एगे देवे अन्तियं पाउब्भूए । तए णं से देवे अन्तलिक्खपडिवन्ने जहा असोगवरपायवे जाव पडिगए । तए ण से सोमिले कल्लं जाव जलन्ते वागलवत्थनियत्थे कढिणसंकाइय गेण्हइ । २ कट्ठमुद्दाए मुह बन्धइ । २ उत्तरदिसाए उत्तराभिमुहे संपत्थिए ॥

तए ण से सोमिले तइयदिवसम्मि पुव्वावरण्हकालसमयंसि जेणेव असोगवरपायवे तेणेव उवागच्छइ । २ असोगवरपायवस्स अहे किढिणसंकाइयं ठवेइ । २ वेइं वड्ढेइ जाव गङ्गं महाणइं पच्चुत्तरइ । २ जेणेव असोगवरपायवे तेणेव उवागच्छइ । असोगवरपायवस्स अहे किढिणसंकाइय ठवेइ, वेइं रएइ । २ कट्ठमुद्दाए मुह बन्धइ, २ तुसिणीए सचिट्ठइ । तए णं तस्स सोमिलस्स पुव्वरत्तावरत्तकाले एगे देवे अन्तियं पाउब्भवित्था, त चेव भणइ जाव पडिगए । तए णं से सोमिले जाव जलन्ते वागल-

वत्थनियत्थे किढिणसंकाइयं जाव कट्ठमुद्दाए मुहं बन्धइ, २ उत्तराए दिसाए उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले चउत्थदिवसपुव्वावरण्हकालसमयंसि जेणेव वडपायवे तेणेव उवागए वडपायवस्स अहे कढिणं संठवेइ । २ वेइं वड्ढेइ, उवलेवणसंमज्जणं करेइ, जाव कट्ठमुद्दाए मुहं बन्धइ, तुसिणीए संचिट्ठइ । तए णं तस्स सोमिलस्स पुव्वरत्तावरत्तकाले एगे देवे अन्तियं पाउब्भवित्ता, तं चेव भणइ जाव पडिगए । तए णं से सोमिले जाव जलन्ते वागलवत्थनियत्थे किढिणसंकाइयं, जाव कट्ठमुद्दाए मुहं बन्धई,...उत्तराए उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले पञ्चमदिवसम्मि पुव्वावरण्हकालसमयंसि जेणेव उम्बरपायवे, तेणेव उवागच्छइ । उम्बरपायवस्स अहे किढिणसंकाइयं ठवेइ, वेइं वड्ढेइ, जाव कट्ठमुद्दाए मुहं बन्धइ जाव तुसिणीए संचिट्ठइ । तए णं तस्स सोमिलमाहणस्स पुव्वरत्तावरत्तकाले एगे देवे, जाव एवं वयासी—"हं भो सोमिला, पव्वइया, दुप्पव्वइयं ते," पढमं भणइ, तहेव तुसिणीए संचिट्ठइ । देवो दोच्चं पि तच्चं पि वयइ—"सोमिला, पव्वइया, दुप्पव्वइयं ते ।" तए णं से सोमिले तेणं देवेणं दोच्चं पि तच्चं पि एवं वुत्ते समाणे तं देवं एवं वयासी—" कहं णं, देवाणुप्पिया, मम दुप्पव्वइयं ? " तए णं से देवे सोमिलं माहणं एवं वयासी—' एवं खलु, देवाणुप्पिया । तुमं पासस्स अरहओ पुरिसादाणीयस्स अन्तियं पञ्चाणुव्वए सत्तसिक्खावए दुवालसविहे सावगधम्मे पडिवन्ने । तए णं तव अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं "........जाव पुव्वचिन्तियं देवो उच्चारेइ जाव, " जेणेव असोगवर-

पायवे, तेणेव उवागच्छसि. २ किढिणसंकाइयं जाव तुसिणीए संचिट्ठसि । तए णं पुव्वरत्तावरत्तकाले तव अन्तियं पाउब्भवामि, 'हं भो सोमिला, पव्वइया, दुप्पव्वइयं ते,' तह चेव देवो नियवयणं भणइ जाव, पञ्चमदिवसम्मि पुव्वावरण्हकालसमयंसि जेणेव उम्बरपायवे, तेणेव उवागए किढिणसंकाइय ठवेसि, वेइं वड्ढेइ, उवलेवणं करेइ, २ कट्ठमुद्दाए मुहं बन्धइ, २ तुसिणीए संचिट्ठसि । तं एवं खलु, देवाणुप्पिया, तव दुप्पव्वइयं " ॥

तए णं से सोमिले तं देवं एवं वयासी-" कहं णं, देवाणुप्पिया, मम सुपव्वइयं ? " तए णं से देवे सोमिलं एवं वयासी—" जइ णं तुमं, देवाणुप्पिया, इयाणिं पुव्वपडिवन्नाइं पञ्च अणुव्वयाइं सयमेव उवसंपज्जित्ताणं विहरसि, तो णं तुज्झ इयाणिं सुपव्वइयं भवेज्जा । " तए णं से देवे सोमिलं वन्दइ नमंसइ, २ जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए । तए णं सोमिले माहणरिसी तेणं देवेणं एवं वुत्ते समाणे पुव्वपडिवन्नाइं पञ्च अणुव्वयाइं सयमेव उवसंपज्जित्ताणं विहरइ ॥

तए णं से सोमिले बहूहिं चउत्थछट्ठम° [जाव] मासद्धमासखमणेहिं विचित्तेहिं तवोवहाणेहिं अप्पाणं भावेमाणे बहूइं वासाइं समणोवासगपरियागं पाउणइ । २ अद्धमासियाए संलेहणाए अत्ताणं झूसेइ । २ तीसं भत्ताइं अणसणाए छेएइ । २ तस्स ठाणस्स अणालोइयपडिक्कन्ते विराहियसम्मत्ते कालमासे कालं किच्चा सुक्कवडिंसए विमाणे उववायसभाए देवसयणिज्जंसि [ जाव ] ओगाहणाए सुक्कमहग्गहत्ताए उववन्ने ॥

तए ण से सुक्के महग्गहे अहुणोववन्ने समाणे जाव भासामणपज्जत्तीए... । " एवं खलु, गोयमो, सुक्केणं सा दिव्वा [जाव] अभिसमन्नागए । एगं पलिओवमं ठिई । " " सुक्के ण, भन्ते, महग्गहे तओ देवलोगाओ आउक्खए कहिं गच्छिहिइ ? " " गोयमा, महाविदेहे वासे सिज्झिहिइ ॥ "

॥ निक्खेवओ ॥ ३ । ३ ॥

॥ उक्खेवओ ॥ ३ । ४ ॥

तेणं कालेणं तेणं समएण रायगिहे नामं नयरे। गुणसिलए चेइए । सेणिए राया । सामी समोसढे । परिसा निग्गया ॥

तेणं कालेण तेणं समएणं वहुपुत्तिया देवी सोहम्मे कप्पे बहुपुत्तिए विमाणे सभाए सुहम्माए बहुपुत्तियंसि सीहासणंसि चउहिं सामाणियसाहस्सीहिं चउहिं महत्तरियाहिं, जहा सूरियामे, [जाव] भुञ्जमाणी विहरइ, इमं च णं केवलकप्पं जम्बुद्दीवं दीवं विउलेण ओहिणा आभोएमाणी २ पासइ । २ समणं भगवं महावीरं, जहा सूरियाभो, [जाव] नमंसित्ता सीहासणवरंसि पुरत्थाभिमुहा संनिसण्णा । आभियोगा जहा सूरियाभस्स, सूसरा घण्टा, आभियोगियं देवं सद्दावेइ । जाणविमाणं जोयणसहस्सविच्छिण्णं । जाणविमाणवण्णओ । [जाव] उत्तरिल्लेणं निज्जाणमग्गेण जोयणसाहस्सिएहिं विग्गहेहिं आगया, जहा सूरियामे । धम्मकहा सम्मत्ता । तए णं सा वहुपुत्तिया देवी दाहिणं भुयं पसारेइ, २ देवकुमाराणं अट्ठसयं देवकुमारियाण य वामाओ भुयाओ अट्ठसयं, तयाणन्तरं च ण वहवे दारगा य दारियाओ य डिम्भए य डिम्भियाओ य विउव्वइ । नट्टविहिं, जहा सूरियाभो, उवदंसित्ता पडिगए ॥

"भन्ते" त्ति भगवं गोयमे समणं भगवं महावीरं वन्दइ नमंसइ। कुडागारसाला। "बहुपुत्तियाए णं, भन्ते, देवीए सा दिव्वा देविड्ढी"...पुच्छा, "जाव अभिसमन्नागया?" "एवं खलु, गोयमा" ॥

तेणं कालेणं तेणं समएणं वाणारसी नामं नयरी, अम्बसालवणे चेइए। तत्थ णं वाणारसीए नयरीए भद्दे नामं सत्थवाहे होत्था अड्ढे [जाव] अपरिभूए। तस्स णं भद्दस्स सुभद्दा नामं भारिया सुउमाला वञ्झा अवियाउरी जाणुकोप्परमाया यावि होत्था ॥

तए णं तीसे सुभद्दाए सत्थवाहीए अन्नया कयाइ पुव्वरत्तावरत्तकाले कुडुम्बजागरियं जागरमाणीए इमेयारूवे [जाव] संकप्पे समुप्पज्जित्था—"एवं खलु अहं भद्देणं सत्थवाहेणं सद्धिं विउलाइं भोगभोगाइं भुञ्जमाणी विहरामि, नो चेव णं अहं दारगं वा दारियं वा पयाया। तं धन्नाओ णं ताओ अम्मयाओ, [जाव] सुलद्धे णं तासिं अम्मयाणं मणुयजम्मजीवियफले, जासिं मन्ने नियकुच्छिसंभूयगाइं थणदुद्धलुद्धगाइं महुरसमुल्लावगाणि मम्मणप्पजम्पियाणि थणमूलकक्खदेसभागं अभिसरमाणगाणि पण्हयन्ति, पुणो य कोमलकमलोवमेहिं हत्थेहिं गिण्हिऊण उच्छङ्गनिवेसियाणि देन्ति, समुल्लावए सुमहुरे पुणो पुणो मम्मणप्पभणिए। अहं णं अधन्ना अपुण्णा एत्तो एगमवि न पत्ता।" ओहय° जाव झियाइ ॥

तेणं कालेणं सुव्वयाओ णं अज्जाओ इरियासमियाओ भासासमियाओ एसणासमियाओ आयाणभण्डमत्तनिक्खेवणासमियाओ, उच्चारपासवणखेलजल्लसिंघाणपारिट्ठावणा-

समियाओ मणगुत्तीओ वयगुत्तीओ कायगुत्तीओ गुत्तिन्दियाओ गुत्तबम्भयारिणीओ बहुस्सुयाओ बहुपरियाराओ पुव्वाणुपुव्विं चरमाणीओ गामाणुगामं दूइज्जमाणीओ जेणेव वाणारसी नयरी, तेणेव उवागयाओ। उवागच्छित्ता अहापडिरूवं उग्गहं ओगिण्हित्ता संजमेणं तवसा विहरन्ति ॥

तए णं तासिं सुव्वयाणं अज्जाणं एगे संघाडए वाणारसीनयरीए उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए अडमाणे भद्दस्स सत्थवाहस्स गिहं अणुपविट्ठे। तए णं सुभद्दा सत्थवाही ताओ अज्जाओ एज्जमाणीओ पासइ। २ हट्ठ°...खिप्पामेव आसणाओ अब्भुट्ठेइ। २ सत्तट्ठ पयाइं अणुगच्छइ। २ वन्दइ, नमसइ। २ विउलेणं असणपाणखाइमसाइमेणं पडिलाभेत्ता एवं वयासी--"एवं खलु अहं, अज्जाओ, भद्देणं सत्थवाहेणं सद्धिं विउलाइं भोगभोगाइं भुञ्जमाणी विहरामि, नो चेव णं अहं दारगं वा दारियं वा पयायामि। तं धन्नाओ णं ताओ अम्मयाओ, [जाव] एत्तो एगमवि न पत्ता। तं तुब्भे, अज्जाओ, बहुणायाओ बहुपढियाओ बहूणि गामागरनगर° [जाव] °संनिवेसाइं आहिण्डह, बहूणं राईसरतलवर° [जाव] °सत्थवाहप्पभिईणं गिहाइं अणुपविसह; अत्थि से केइ कहिंचि विज्जापओए वा मन्तप्पओए वा वमणं वा विरेयणं वा वत्थिकम्मं वा ओसहे वा भेसज्जे वा उवलद्धे, जेणं अहं दारगं वा दारियं वा पयाएज्जा ?" ॥

तए णं ताओ अज्जाओ सुभद्दं सत्थवाहिं एवं वयासी–

"अम्हे णं, देवाणुप्पिए, समणीओ निग्गन्थीओ इरियासमियाओ [जाव] गुत्तबम्भयारीओ। नो खलु कप्पइ अम्हं एयमट्ठं कण्णेहि वि निसामेत्तए किमङ्ग पुण उद्दिसित्तए वा समायरित्तए वा। अम्हे णं, देवाणुप्पिए, नवरं तव विचित्तं केवलिपन्नत्तं धम्मं परिकहेमो" ॥

तए णं सा सुभद्दा सत्थवाही तासिं अज्जाणं अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठा ताओ अज्जाओ तिक्खुत्तो वन्दइ नमंसइ, २ एवं वयासी—"सद्दहामि णं अज्जाओ, निग्गन्थं पावयणं, पत्तियामि रोएमि णं, अज्जाओ निग्गन्थीओ...। एवमेयं तहमेयं अवितहमेयं, " [जाव] सावगधम्मं पडिवज्जइ। "अहासुहं, देवाणुप्पिए, मा पडिबन्धं करेह" तए णं सा सुभद्दा सत्थवाही तासिं अज्जाणं अन्तिए, [जाव] पडिवज्जइ, २ ताओ अज्जाओ वन्दइ नमंसइ, २ पडिविसज्जइ। तए णं सा सुभद्दा सत्थवाही समणोवासिया जाया, जाव विहरइ ॥

. तए णं तीसे सुभद्दाए समणोवासियाए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरियमाणीए अयमेयारूवे अज्झत्थिए [ जाव ] समुप्पज्जित्था—"एवं खलु अहं भद्देणं सत्थवाहेणं विउलाइं भोगभोगाइं जाव विहरामि, नो चेव णं अहं दारगं वा...। तं सेयं मम खलु ममं कल्लं जाव जलन्ते भद्दस्स आपुच्छित्ता सुव्वयाणं अज्जाणं अन्तिए अज्जा भवित्ता अगाराओ [जाव] पव्वइत्तए" एवं संपेहेइ। २ जेणेव भद्दे सत्थवाहे तेणेव उवागए। करयल [जाव] एवं वयासी—"एवं खलु अहं, देवाणुप्पिया, तुब्भेहिं सद्धिं बहूहिं वासाइं विउलाइं भोगभोगाइं [जाव] विहरामि, नो चेव णं दारगं वा

दारियं वा पयायामि । तं इच्छामि णं, देवाणुप्पिया, तुब्भेहिं अणुन्नाया समाणी सुव्वयाणं अज्जाणं [ जाव ] पव्वइत्तए " ॥

तए णं से भद्दे सत्थवाहे सुभद्द सत्थवाहिं एवं वयासी —"मा णं तुमं, देवाणुप्पिए, मुण्डा [जाव] पव्वयाहि । भुञ्जाहि ताव, देवाणुप्पिए, मए सद्धिं विउलाइं भोगभोगाइं, तओ पच्छा भुत्तभोई सुव्वयाणं अज्जाणं [जाव] पव्वयाहि" । तए णं सुभद्दा सत्थवाही भद्दस्स एयमट्ठं नो परियाणइ । दोच्चं पि तच्चं पि सुभद्दा सत्थवाही भद्दं सत्थवाहं एवं वयासी—"इच्छामि णं, देवाणुप्पिया, तुब्भेहिं अब्भणुन्नाया समाणी [जाव] पव्वइत्तए ।" तए णं से भद्दे सत्थवाहे, जाहे नो संचाएइ बहूहिं आघवणाहि य, एवं पन्नवणाहि य सन्नवणाहि य विन्नवणाहि य आघवित्तए वा [जाव] विन्नवित्तए वा, ताहे अकामए चेव सुभद्दाए निक्खमणं अणुमन्नित्था ॥

तए णं से भद्दे सत्थवाहे विउलं असणं ४ उवक्खडावेइ । मित्तनाइ°...तओ पच्छा भोयणवेलाए [जाव] मित्तनाइ.. सक्कारेइ संमाणेइ । सुभद्दं सत्थवाहिं ण्हायं [जाव] पायच्छित्तं सव्वालंकारविभूसियं पुरिससहस्सवाहिणिं सीयं दुरूहेइ । तओ सा सुभद्दा सत्थवाही मित्तनाइ [ जाव ] संबन्धिसंपरिवुडा सव्विड्ढीए [जाव] रवेणं वाणारसीनयरीए मज्झंमज्झेणं जेणेव सुव्वयाणं अज्जाणं उवस्सए, तेणेव उवागच्छइ । २ पुरिससहस्सवाहिणिं सीयं ठवेइ, सुभद्दं सत्थवाहिं सीयाओ पच्चोरुहेइ ॥

तए णं भद्दे सत्थवाहे सुभद्दं सत्थवाहिं पुरओ काउं जेणेव सुव्वया अज्जा, तेणेव उवागच्छइ । २ सुव्वयाओ

समालभइ, खेल्लणगाइं दलयइ, खज्जलगाइं दलयइ, खीरभोयणं भुञ्जावेइ, पुप्फाइं ओमुयइ, पाएसु ठवेइ, जंघासु करेइ, एवं ऊरुसु उच्छङ्गे कडीए पिट्ठे उरसि खन्धे सीसे य करयलपुडेणं गहाय हलउलेमाणी २ आगयमाणी २ परिहायमाणी पुत्तपिवासं च धूयपिवासं च नत्तुयपिवासं च नत्तिपिवासं पच्चणुभवमाणी विहरइ ॥

तए णं ताओ सुव्वयाओ अज्जाओ सुभद्दं अज्जं एवं वयासी—"अम्हे ण, देवाणुप्पिए, समणीओ निग्गन्थीओ इरियासमियाओ [जाव] गुत्तबम्भयारिणीओ । नो खलु अम्ह कप्पइ जातककम्मं करेत्तए। तुमं च णं, देवाणुप्पिए, बहुजणस्स चेडरूवेसु मुच्छिया [जाव] अज्झोववन्ना अब्भङ्गणं [जाव] नत्तिपिवासं वा पच्चणुभवमाणी विहरसि । तं णं तुमं, देवाणुप्पिए, एयस्स ठाणस्स आलोएहि [जाव] पच्छित्तं पडिवज्जाहि" ॥

तए ण सा सुभद्दा अज्जा सुव्वयाणं अज्जाणं एयमट्ठं नो आढाइ, नो परिजाणइ, अणाढायमाणी अपरिजाणमाणी विहरइ । तए ण ताओ समणीओ निग्गन्थीओ सुभद्दं अज्जं हीलेन्ति, निन्दन्ति, खिंसन्ति, गरहन्ति, अभिक्खणं २ एयमट्ठं निवारेन्ति ॥

तए णं तीए सुभद्दाए अज्जाए समणीहिं निग्गन्थीहिं हीलिज्जमाणीए [जाव] अभिक्खणं २ एयमट्ठं निवारिज्जमाणीए अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था—"जया णं अहं अगारवासं वसामि, तया णं अहं अप्पवसा; जप्पभिइं च णं अहं मुण्डा भवित्ता अगाराओ अणगारियं पव्वइया, तप्पभिइं च णं अहं परवसा; पुव्विं च समणीओ निग्गन्थीओ आढेन्ति, परिजाणेन्ति, इयाणिं

नो आढायन्ति नो परिजाणन्ति; तं सेयं खलु मे कल्लं [जाव] जलन्ते सुव्वयाणं अज्जाणं अन्तियाओ पडिनिक्खमित्ता पाडिएक्कं उवस्सयं उवसंपज्जित्ताणं विहरित्तए," एवं संपेहेइ। २ कल्लं [जाव] जलन्ते सुव्वयाणं अज्जाणं अन्तियाओ पडिनिक्खमइ पाडिएक्कं उवस्सयं उवसंपज्जित्ताणं विहरइ। तए णं सा सुभद्दा अज्जा अज्जाहिं अणोहट्टिया अणिवारिया सच्छन्दमई बहुजणस्स चेडरूवेसु मुच्छिया [जाव] अब्भङ्गणं च [जाव] नत्तिपिवासं च पच्चणुभवमाणी विहरइ॥

तए णं सा सुभद्दा पासत्था पासत्थविहारी ओसन्ना ओसन्नविहारी कुसीला कुसीलविहारी संसत्ता संसत्तविहारी अहाछन्दा अहाछन्दविहारी बहूइं वासाइं सामण्णपरियागं पाउणइ। २ अद्धमासियाए संलेहणाए अत्ताणं... तीसं भत्ताइं अणसणेणं छेइत्ता तस्स ठाणालोइयपडिक्कन्ता कालमासे कालं किच्चा सोहम्मे कप्पे बहुपुत्तियाविमाणे उववायसभाए देवसयणिज्जंसि देवदूसन्तरिया अङ्गुलस्स असंखेज्जभागमेत्ताए ओगाहणाए बहुपुत्तियदेवित्ताए उववन्ना॥

तए णं सा बहुपुत्तिया देवी अहुणोववन्नमेत्ता समाणी पञ्चविहाए पज्जत्तीए...[जाव] भासामणपज्जत्तीए। एवं खलु, गोयमा, बहुपुत्तियाए देवीए सा दिव्वा देविड्ढी [जाव] अभिसमन्नागया॥

"से केणट्ठेणं, भन्ते, एवं वुच्चइ बहुपुत्तिया देवी २?"

"गोयमा, बहुपुत्तिया णं देवी जाहे जाहे सक्कस्स देविन्दस्स देवरण्णो उवत्थाणियणं करेइ, ताहे २ बहवे दारए य दारियाओ य डिम्भए य डिम्भियाओ य विउव्वइ। २

सक्के देविन्दे देवराया, तेणेव उवागच्छइ । २ सक्कस्स देविन्दस्स देवरन्नो दिव्वं देविड्ढिं दिव्वं देवज्जुइं दिव्वं देवाणुभावं उवदंसेइ । से तेणट्ठेणं, गोयमा एवं वुच्चइ बहुपुत्तिया देवी २ " । " बहुपुत्तियाणं, भन्ते, देवीणं केवइयं कालं ठिई पन्नत्ता ? " " गोयमा चत्तारि पलिओवमाइं ठिई पन्नत्ता " । " बहुपुत्तिया णं भन्ते, देवी ताओ देवलोगाओ आउक्खएणं ठिइक्खएणं भवक्खएणं अणन्तरं चयं चइत्ता कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? "- गोयमा, इहेव जम्बुद्दीवे दीवे भारहे वासे विञ्झगिरिपायमूले विमेलसंनिवेसे माहणकुलंसि दारियत्ताए पच्चायाहिइ " ॥

तए णं तीसे दारियाए अम्मापियरो एक्कारसमे दिवसे वीइक्कन्ते जाव बारसेहिं दिवसेहिं वीइक्कन्तेहिं अयमेयारूवं नामधेज्जं करेन्ति—" होउ णं अम्हं इमीसे दारियाए नामधेज्जं सोमा " ॥

तए णं सोमा उम्मुक्कबालभावा विन्नयपरिणयमेत्ता जोव्वणगमणुपत्ता रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा जाव भविस्सइ । तए णं तं सोमं दारियं अम्मापियरो उम्मुक्कबालभावं विन्नयपरिणयमेत्तं जोव्वणगमणुपत्तं पडिकुविएणं सुक्केण पडिरूवएण नियगस्स भाइणेज्जस्स रट्ठकूडस्स भारियत्ताए दलयिस्सइ । सा णं तस्स भारिया भविस्सइ इट्ठा कन्ता जाव भण्डकरण्डगसमाणा तेल्लकेला इव सुसंगोविया चेलपेडा इव सुसंपरिहिया रयणकरण्डगो विव सुसारक्खिया सुसंगोविया, मा णं सीयं [ जाव ] विविहा रोयातङ्का फुसन्तु ॥

तए णं सा सोमा माहणी रट्ठकूडेणं सद्धिं विउलाइं भोगभोगाइं भुञ्जमाणी संवच्छरे २ जुयलगं पयायमाणी, सोलसेहिं संवच्छरेहिं बत्तीसं दारगरूवे पयायइ । तए णं सोमा माहणी तेहिं बहूहिं दारगेहि य दारियाहि य कुमारेहि य कुमारियाहि य डिम्भएहि य डिम्भियाहि य अप्पेगइएहिं उत्ताणसेज्जएहि य अप्पेगइएहिं थणियाएहिं, अप्पेगइएहिं पीहगपाएहिं, अप्पेगइएहिं परंगणएहिं, अप्पेगइएहिं परक्कममाणेहिं, अप्पेगइएहिं पक्खोलणएहिं अप्पेगइएहिं थणं मग्गमाणेहिं, अप्पेगइएहिं खीरं मग्गमाणेहिं अप्पेगइएहिं खेल्लणयं मग्गमाणेहिं, अप्पेगइएहिं खज्जगं मग्गमाणेहिं अप्पेगइएहिं कूरं मग्गमाणेहिं, पाणियं मग्गमाणेहिं हसमाणेहिं रूसमाणेहिं अक्कोसमाणेहिं अक्कुस्समाणेहिं हणमाणेहिं विप्पलायमाणेहिं अणुगम्ममाणेहिं रोवमाणेहिं कन्दमाणेहिं विलवमाणेहिं कूवमाणेहिं उक्कूवमाणेहिं निद्दायमाणेहिं पलवमाणेहिं हदमाणेहिं वममाणेहिं छेरमाणेहिं सुत्तमाणेहिं मुत्तपुरीसवमियसुलित्तोवलित्ता मइलवसणपुव्वडा जाव असुईबीभच्छा परमदुग्गन्धा नो संचाएइ रट्ठकूडेण सद्धिं विउलाइं भोगभोगाइं भुञ्जमाणी विहरित्तए ॥

तए णं तीसे सोमाए माहणीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरियमाणीए अयमेयारूवे जाव समुप्पज्जित्था—"एवं खलु अहं इमेहिं बहूहिं दारगेहि य [जाव] डिम्भियाहि य अप्पेगइएहिं उत्ताणसेज्जएहि य [जाव] अप्पेगइएहिं सुत्तमाणेहिं दुज्जाएहिं दुज्जम्मएहिं हयविप्पहयभग्गेहिं एगप्पहारपडिएहिं जेण मुत्तपुरीसवमियसुलित्तोवलित्ता जाव परमदुब्भिगन्धा नो संचाएमि रट्ठकूडेणं सद्धिं जाव भुञ्जमाणी विहरित्तए । त

धन्नाओ णं ताओ अम्मयाओ [जाव] जीवियफले जाओ ण वञ्झाओ अवियाउरीओ जाणुकोप्परमायाओ सुरभिसुगन्धगन्धियाओ विउलाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणीओ विहरन्ति । अहं णं अधन्ना अपुण्णा अकयपुण्णा नो संचाएमि रट्ठकुडेणं सद्धिं विउलाइं जाव विहरित्तए " ॥

तेणं कालेणं समयेणं सुव्वयाओ नाम अज्जाओ इरियासमियाओ जाव बहुपरिवाराओ पुव्वाणुपुव्विं...जेणेव विभेले संनिवेसे...अहापडिरूवं उग्गहं जाव विहरन्ति । तए णं तासिं सुव्वयाण अज्जाणं एगे संघाडए विभेले संनिवेसे उच्चनीय° [ जाव ] अडमाणे रट्ठकुडस्स गिहं अणुपविट्ठे ।

तए णं सा सोमा माहणी ताओ अज्जाओ एज्जमाणीओ पासइ, २ हट्ठ° खिप्पामेव आसणाओ अब्भुट्ठेइ, २ सत्तट्ठ पयाइं अणुगच्छइ, २ वन्दइ, नमंसइ, २ विउलेणं असण ४ पडिलाभेत्ता एवं वयासी-" एवं खलु अहं, अज्जाओ, रट्ठकूडेण सद्धिं विउलाइं जाव संवच्छरे २ जुगलं पयामि, सोलसहिं संवच्छरेहिं बत्तीसं दारगरूवे पयाया । तए णं अहं तेहिं बहूहिं दारएहि य जाव डिम्भियाहि य अप्पेगइएहिं उत्ताणसेज्जएहिं जाव सुत्तमाणेहिं दुज्जाएहिं जाव नो संचाएमि...विहरित्तए । तं इच्छामि णं अहं, अज्जाओ, तुम्हं अन्तिए धम्मं निसामेत्तए " । तए णं ताओ अज्जाओ सोमाए माहणीए विचित्त [ जाव ] केवलिपन्नत्तं धम्मं परिकहेन्ति ॥

तए णं सा सोमा माहणी तासिं अज्जाणं अन्तिए धम्मं सोच्चा निसम्म हट्ठ°जाव°हियया ताओ अज्जाओ वन्दइ, नमंसइ, २ एवं वयासी-"सद्दहामि णं, अज्जाओ, निग्गन्थं पावयणं, जाव अब्भुट्ठेमि णं, अज्जाओ, निग्गन्थं

पडिगया । तए णं सा सोमा माहणी समणोवासिया जाया अभिगय° [जाव] अप्पाणं भावेमाणी विहरइ । तए णं ताओ सुव्वयाओ अज्जाओ अन्नया कयाइ विभेलाओ संनिवेसाओ पडिनिक्खमन्ति, २ बहिया जणवयविहारं विहरन्ति ॥

तए णं ताओ सुव्वयाओ अज्जाओ अन्नया कयाइ पुव्वाणुपुव्विं...जाव विहरन्ति । तए णं सा सोमा माहणी इमीसे कहाए लद्धट्ठा समाणी हट्ठा ण्हाया तहेव निग्गया, जाव वन्दइ, नमसइ । २ धम्मं सोच्चा [जाव] नवरं "रट्ठकूडं आपुच्छामि, तए णं पव्वयामि"। "अहासुहं...।" तए णं सा सोमा माहणी सुव्वयं अज्जं वन्दइ नमंसइ, २ सुव्वयाणं अन्तियाओ पडिनिक्खमइ । २ जेणेव सए गिहे जेणेव रट्ठकूडे, तेणेव उवागच्छइ । २ करयल° तहेव आपुच्छइ [जाव] पव्वइत्तए । "अहासुहं, देवाणुप्पिए, मा पडिबन्धं..." । तए णं रट्ठकूडे विउलं असणं, तहेव जाव पुव्वभवे सुभद्दा, [जाव] अज्जा जाया इरियासमिया [जाव] गुत्तबम्भयारिणी ॥

तए णं सा सोमा अज्जा सुव्वयाणं अज्जाणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ । २ बहूइं छट्ठट्ठमदसमदुवालस जाव भावेमाणी बहूइं वासाइं सामण्णपरियागं पाउणइ । २ मासियाए संलेहणाए सट्ठिं भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ता समाहिपत्ता कालमासे कालं किच्चा सक्कस्स देविन्दस्स देवरन्नो सामाणियदेवत्ताए उववज्जिहिइ । तत्थ णं अत्थेगइयाणं देवाणं दो सागरोवमाइं ठिई पन्नत्ता । तत्थ णं सोमस्स वि देवस्स दो सागरोवमाइं ठिई पन्नत्ता ॥

"से णं, भन्ते, सोमे देवे तओ देवलोगाओ आउक्खएणं जाव चयं चइत्ता कहिं गच्छिहिइ, कहिं उवव-

ज्झिहिइ ?" "गोयमा, महाविदेहे वासे [ जाव ] अन्त काहिहि" ॥

निक्खेवओ ॥ ३ । ४ ॥

उक्खेवओ ॥ ३ । ५ ॥

एव खलु, जम्बू । तेणं कालेण तेणं समयेण रायगिहे नामं नयरे । गुणसिलए चेइए । सेणिए राया । सामी समोसरिए। परिसा निग्गया ॥

तेणं कालेणं तेणं समयेण पुण्णभद्दे देवे सोहम्मे कप्पे पुण्णभद्दे विमाणे सभाए सुहम्माए पुण्णभद्दसि सीहासणंसि चउहिं सामाणियसाहस्सीहिं, जहा सूरियाभो. [जाव] बत्तीसइविहं नट्टविहिं उवदसित्ता जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए । कुडागारसाला । पुव्वभवपुच्छा । "एवं खलु गोयमा" ॥

तेणं कालेण तेणं समयेणं इहेव जम्बुद्दीवे दीवे भारहे वासे मणिवइया नामं नयरी होत्था रिद्ध । चन्दो । ताराइणे चेइए । तत्थ ण मणिवइयाए नयरीए पुण्णभद्दे नामं गाहावई परिवसइ अड्ढे । तेणं कालेणं तेण समयेणं थेरा भगवन्तो जाइसंपन्ना [जाव] जीवियासंमरणभयविमुक्का बहुस्सुया बहुपरियारा पुव्वाणुपुव्वि [जाव] समोसढा । परिसा निग्गया । तए णं से पुण्णभद्दे गाहावई इमीसे कहाए लद्धट्ठे हट्ठ° [जाव] जहा पण्णत्तीए गङ्गदत्ते, तहेव निग्गच्छइ, [जाव] निक्खन्तो [जाव] गुत्तबम्भयारी ॥

तए णं से पुण्णभद्दे अणगारे भगवन्ताण अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ । २ बहूहिं चउत्थछट्ठट्ठम [जाव] भावित्ता बहुइं वासाइं सामण्णपरियाग पाउणइ । २ मासियाए संलेहणाए सट्ठिं भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे

कालं किच्चा सोहम्मे कप्पे पुण्णभद्दे विमाणे उववायसभाए देवसयणिज्जंसि [जाव] भासामणपज्जत्तीए ॥

"एवं खलु, गोयमा पुण्णभद्देणं देवेणं सा दिव्वा देविड्ढी [जाव] अभिसमन्नागया ।" "पुण्णभद्दस्स णं, भन्ते, देवस्स केवइयं कालं ठिई पन्नत्ता ?" "गोयमा, दो सागरोवमाइं ठिई पन्नत्ता" । "पुण्णभद्दे णं, भन्ते, देवे ताओ देवलोयाओ [जाव] कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?" गोयमा, महाविदेहे वासे सिज्झिहिइ [जाव] अन्तं काहिइ" ॥

निक्खेवओ ॥ ३ । ५ ॥

उक्खेवओ ॥ ३ । ६ ॥

एवं खलु, जम्बू । तेणं कालेणं तेणं समएणं रायगिहे नयरे । गुणसिलए चेइए । सेणिए राया । सामी समोसरिए ॥

तेणं कालेणं तेणं समयेणं माणिभद्दे देवे सभाए सुहम्माए माणिभद्दंसि सीहासणंसि चउहिं सामाणियसाहस्सीहिं जहा पुण्णभद्दो तहेव आगमणं, नट्टविही, पुव्वभवपुच्छा । मणिवई नयरी, माणिभद्दे गाहावई थेराणं अन्तिए पव्वज्जा, एक्कारस अङ्गाइं अहिज्जइ, बहूहिं वासाइं परियाओ, मासिया संलेहणा, सट्ठिं भत्ताइं । माणिभद्दे विमाणे उववाओ, दो सागरोवमाइं ठिई, महाविदेहे वासे सिज्झिहिइ ॥

निक्खेवओ ॥ ३ । ६ ॥

एवं दत्ते ७, सिवे ८, बले ९, अणाढिए १०, सव्वे जहा पुण्णभद्दे देवे । सव्वेसिं दो सागरोवमाइं ठिई । विमाणा देवसरिसनामा । पुव्वभवे दत्ते चन्दणानामए, सिवे महिलाए, बले हत्थिणपुरे नयरे, अणाढिए काकन्दिए । चेइयाइं जहा संगहणीए ॥

॥ तइओ वग्गो समत्तो ॥

## IV

## ॥ पुप्फचूलियाओ ॥

"जइ णं, भन्ते, समणेणं भगवया..."। उक्खेवओ। जाव "दस अज्झयणा पन्नत्ता। तं जहा—

सिरि-हिरि-धिइ-कित्तीओ
बुद्धी लच्छी य होइ बोद्धव्वा।
इलादेवी सुरादेवी रसदेवी गन्धदेवी य ॥"

"जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं उवङ्गाणं चउत्थस्स वग्गस्स पुप्फचूलियाणं दस अज्झयणा पन्नत्ता पढमस्स णं, भन्ते,—"। उक्खेवओ। "एवं खलु, जम्बू" ॥

तेणं कालेणं तेणं समएणं रायगिहे नयरे, गुणसिलए चेइए, सेणिए राया। सामी समोसढे, परिसा निग्गया। तेणं कालेणं तेणं समएणं सिरिदेवी सोहम्मे कप्पे सिरिवडिंसए विमाणे सभाए सुहम्माए सिरिंसि सीहासणंसि चउहिं सामाणियसाहस्सीहिं चउहिं महत्तरियाहिं, जहा बहुपुत्तिया, [जाव] नट्टविहिं उवदंसित्ता पडिगया। नवरं दारियाओ नत्थि। पुव्वभवपुच्छा। "एवं खलुं, जम्बू"

तेणं कालेणं तेणं समयेणं रायगिहे नयरे, गुणसिलए

चेइए, जियसत्तू राया । तत्थ णं रायगिहे नयरे सुदसणो नामं गाहावई परिवसइ अड्ढे । तस्स णं सुदसणस्स गाहावइस्स पिया नामं भारिया होत्था सोमाला तस्स णं सुदंसणस्स गाहावइस्सधूया पियाए गाहावयणीए अत्तिया भूया नामं दारिया होत्था, वुड्ढा वुड्ढकुमारी जुण्णा जुण्णकुमारी पडियपुयत्थणी वरगपरिवज्जिया यावि होत्था॥

तेणं कालेणं तेणं समयेणं पासे अरहा पुरिसादाणीए [जाव] नवरयणीए । वण्णओ सो च्चेव । समोसरणं । परिसा निग्गया ॥

तए णं सा भूया दारिया इमीसे कहाए लद्धट्ठा समाणी हट्ठतुट्ठा जेणेव अम्मापियरो, तेणेव उवागच्छइ, २ एवं वयासी—" एवं खलु, अम्मताओ पासे अरहा पुरिसादाणीए पुव्वाणुपुव्विं चरमाणे [जाव] गणपरिवुडे विहरइ । तं इच्छामि णं, अम्मताओ, तुब्भेहिं अब्भणुन्नाया समाणी पासस्स अरहओ पुरिसादाणीयस्स पायवन्दिया गमित्तए" अहासुहं, देवाणुप्पिए, मा पडिबन्धं..." ॥

तए णं सा भूया दारिया ण्हाया [जाव] सरीरा चेडीचक्कवालपरिकिण्णा साओ गिहाओ पडिनिक्खमइ । २ जेणेव बाहिरियां उवट्ठाणसाला तेणेव उवागच्छइ । २ धम्मियं जाणप्पवरं दुरूढा । तए णं सा भूया दारिया नियगपरियारपरिवुडा रायगिहं नयरं मज्झंमज्झेणं निग्गच्छइ, २ जेणेव गुणसिलए चेइए तेणेव उवागच्छइ, २ छत्ताईए तित्थयरातिसए पासइ । २ धम्मियाओ जाणप्पवराओ पच्चोरुभित्ता चेडीचक्कवालपरिकिण्णा जेणेव पासे अरहा पुरिसादाणीए, तेणेव उवागच्छइ, ३ तिक्खुत्तो [जाव] पज्जुवासइ ॥

तए णं पासे अरहा पुरिसादाणीए भूयाए दारियाए य महइ° ...। धम्मकहा। धम्मं सोच्चा निसम्म हट्ठ° वन्दइ नमंसइ, २ एवं वयासी–" सद्दहामि णं, भन्ते, निग्गन्थं पावयणं, जाव अब्भुट्ठेमि णं, भन्ते, निग्गन्थं पावयणं, से जहेयं तुब्भे वयह, जं नवरं, भन्ते, अम्मापियरो आपुच्छामि, तए णं अहं [ जाव ] पव्वइत्तए "। " अहासुहं देवाणुप्पिए " ॥

तए णं सा भूया दारिया तमेव धम्मियं जाणप्पवरं [ जाव ] दुरुहइ। २ जेणेव रायगिहे नयरे, तेणेव उवागया। रायगिहं नयरं मज्झंमज्झेणं जेणेव सए गिहे, तेणेव उवागया। रहाओ पच्चोरुहित्ता जेणेव अम्मापियरो, तेणेव उवागया। करयल°, जहा जमाली, आपुच्छइ। " अहासुहं, देवाणुप्पिए " ॥

तए णं से सुदंसणे गाहावई विउलं असणं ४ उवक्खडावेइ, मित्तनाइ° आमन्तेइ। २ जाव जिमियभुत्तुत्तरकाले सुइभए निक्खमणमाणेत्ता कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी–" खिप्पामेव, भो देवाणुप्पिया, भूयादारियाए पुरिससहस्सवाहिणीयं सीयं उवट्ठवेह, २ जाव पच्चप्पिणह "। तए णं ते [जाव] पच्चप्पिणन्ति ॥

तए णं से सुदंसणे गाहावई भूयं दारियं ण्हायं विभूसियसरीरं पुरिससहस्सवाहिणिं सीयं दुरुहइ। २ मित्तनाइ° [जाव] रवेणं रायगिहं नयरं मज्झमज्झेणं, जेणेव गुणसिलए चेइए, तेणेव उवागए छत्ताईए तित्थयराइसए पासइ, २ सीयं ठावेइ, २ भूयं दारियं सीयाओ पच्चोरुहेइ ॥

तए णं तं भूयं दारियं अम्मापियरो पुरओ काउं जेणेव

पासे अरहा पुरिसादाणीए, तेणेव उवागए तिक्खुत्तो वन्दइ, नमंसइ, २ एवं वयासी–" एवं खलु, देवाणुप्पिया, भूया दारिया अम्हं एगा धूया इट्ठा । एस णं, देवाणुप्पिया, संसारभउव्विग्गा भीया [ जाव ] देवाणुप्पियाण अन्तिए मुण्डा [ जाव ] पव्वयाइ । त एयं णं, देवाणुप्पिया, सिस्सिणिभिक्खं दलयइ । पडिच्छन्तु णं देवाणुप्पिया, सिस्सिणिभिक्खं " । " अहासुहं, देवाणुप्पिया " ॥

तए णं सा भूया दारिया पासेणं अरहया...एवं वुत्ता समाणी हट्ठा उत्तरपुरत्थिमं सयमेव आभरणमल्लालंकार उम्मुयइ, जहा देवानन्दा, पुप्फचूलाणं अन्तिए [ जाव ] गुत्तबम्भयारिणी ॥

तए णं सा भूया अज्जा अन्नया कयाइ सरीरपाओसिया जाया यावि होत्था । अभिक्खणं २ हत्थे धोवइ, पाए धोवइ, एवं सीसं धोवइ, मुहं धोवइ, थणगन्तराइं धोवइ, कक्खन्तराइं धोवइ, गुज्झन्तराइ धोवइ, जत्थ जत्थ वि य ण ठाणं वा सेज्ज वा निसीहियं वा चेएइ, तत्थ तत्थ वि य णं पुव्वामेव पाणएणं अब्भुक्खेइ, तओ पच्छा ठाण वा सेज्जं वा निसीहिय वा चेएइ ॥

तए ण ताओ पुप्फचूलाओ अज्जाओ भूयं अज्जं एवं वयासी–" अम्हे ण, देवाणुप्पिए, समणीओ निग्गन्थीओ इरियासमियाओ [जाव] गुत्तबम्भचारिणीओ । नो खलु कप्पइ अम्ह सरीरपाओसियाणं होत्तए । तुमं च णं, देवाणुप्पिए, सरीरपाओसिया अभिक्खणं २ हत्थे धोवसि [जाव] निसीहियं चेएसि । त णं तुमं, देवाणुप्पिए, एयस्स ठाणस्स आलोएहि " त्ति । सेसं जहा सुभद्दाए, जाव पाडियक्कं उवस्सयं उवसंपज्जित्ताणं विहरइ । तए ण सा

भूया अज्जा अणोहट्टिया अणिवारिया सच्छन्दमई अभिक्खणं २ हत्थे धोवइ जाव चेएइ ॥

तए णं सा भूया अज्जा बहुहिं चउत्थछट्ठ° बहुइं वासाइं सामण्णपरियागं पाउणित्ता तस्स ठाणस्स अणालोइयपडिक्कन्ता कालमासे कालं किच्चा सोहम्मे कप्पे सिरिवडिंसए विमाणे उववायसभाए देवसयणिज्जंसि जाव ओगाहणाए सिरिदेवित्ताए उववन्ना पञ्चविहाए पज्जत्तीए जाव भासामणपज्जत्तीए पज्जत्ता । "एवं खलु, गोयमा, सिरीए देवीए एसा दिव्वा देविड्ढी लद्धा पत्ता । एग पलिओवमं ठिई" । 'सिरी णं, भन्ते, देवी जाव कहिं गच्छिहिइ ?" "महाविदेहे वासे सिज्झिहिइ" ॥

॥ निक्खेवओ ॥ ४ । १ ॥

एवं सेसाण वि नवण्हं भाणियव्वं । सरिसनामा विमाणा । सोहम्मे कप्पे पुव्वभवो । नयरचेइयपियमाईण अप्पणो य नामादि जहा संगहणीए । सव्वा पासस्स अन्तिए निक्खन्ता । ताओ पुप्फचुलाणं सिस्सिणीयाओ, सरीरपाओसियाओ सव्वाओ अणन्तरं चयं चइत्ता महाविदेहे वासे सिज्झिहिन्ति ॥

॥ पुप्फचूलाओ समत्ताओ ॥ ४ ॥

# V

## ॥ वण्हिदसाओ ॥

" जइ णं, भन्ते " । उक्खेवओ । " जाव दुवालस अज्झयणा पन्नत्ता । तं जहा—

'निसढे माअणि-वह-वहे पगया जुत्ती दसरहे दढरहे य ।
महाधणू सत्तधणू दसधणू नामे सयधणू य ॥ "

" जइ णं, भन्ते, समणेणं जाव दुवालस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते...।" उक्खेवओ । " एवं खलु, जम्बू " ॥

तेण कालेण तेण समयेणं बारवई नामं नयरी होत्था दुवालसजोयणायमा [जाव] पच्चक्खं देवलोयभूया पासादीया दरिसणिज्जा अभिरूवा पडिरूवा ॥

तीसे णं बारवईए नयरीए बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं रेवए नामे पव्वए होत्था तुङ्गे गयणयल-मणुलिहन्तसिहरे नाणाविहरुक्खगुच्छगुम्मलयावल्लीपरिग-याभिरामे हंसमियमयुरकोञ्चसारसकागमयणसालाकोइल-कुलोववेए तडकडगवियरउज्झरपवालसिहरपउरे अच्छर-गणदेवसंघविज्जाहरमिहुणसंनिचिण्णे निच्चच्छणए दसा-रवरवीरपुरिसतेल्लोक्कबलवगाण सोमे सुभए पियदसणे सुरूवे पासादीए [जाव] पडिरूवे ॥

दाओ, पद्मासरायकन्नगाणं एगदिवसेणं पाणिग्गहणं...नवर निसढे नामं, जाव उप्पिं पासायं विहरइ ॥

तेणं कालेणं तेणं समएणं अरहा अरिट्ठणेमी आइगरे दस धणूइं...वण्णओ जाव समोसरिए। परिसा निग्गया ॥

तए णं से कण्हे वासुदेवे इमीसे कहाए लद्धट्ठे समाणे हट्ठतुट्ठे कोडुम्बियपुरिसे सद्दावेइ २ एवं वयासी- "खिप्पामेव, देवाणुप्पिया, सभाए सुहम्माए सामुदाणियं भेरिं तालेहि" । तए णं से कोडुम्बियपुरिसे जाव पडिसुणित्ता जेणेव सभाए सुहम्माए सामुदाणिया भेरी, तेणेव उवागच्छइ । २ सामुदाणियं भेरिं महया २ सद्देणं तालेइ ॥

तए णं तीसे सामुदाणियाए भेरीए महया २ सद्देणं तालियाए समाणीए समुद्दविजयपामोक्खा दसारा, देवीओ भाणियव्वाओ, जाव अणङ्गसेणापामोक्खा अणेगा गणिया-सहस्सा अन्ने य बहवे राईसर जाव सत्थवाहप्पभिईओ ण्हाया जाव पायच्छित्ता सव्वालंकारविभूसिया जहाविभव-इड्ढीसक्कारसमुदएणं अप्पेगइया हयगया [जाव] पुरिसवग्गुरा-परिक्खित्ता जेणेव कण्हे वासुदेवे; तेणेव उवागच्छइ २ करयल कण्हं वासुदेवं जएणं विजएणं वद्धावेन्ति ॥

तए णं से कण्हे वासुदेवे कोडुम्बियपुरिसे एवं वयासी- "खिप्पामेव, भो देवाणुप्पिया, आभिसेक्कहत्थिं कप्पेह हय-गयरहपवर" जाव पच्चप्पिणन्ति । तए णं से कण्हे वासुदेवे मज्जणघरे जाव दुरूढे, अट्ठट्ठ मङ्गलगा, जहा कुणिए, सेयवरचामरेहिं उद्धुव्वमाणेहिं २ समुद्दविजयपामोक्खेहिं दसहिं दसारेहिं जाव सत्थवाहप्पभिईहिं सद्धिं संपरिवुडे सव्विड्ढीए जाव रवेणं बारावइं नयरिं मज्झं-मज्झेणं,...सेसं जहा कुणिओ जाव पज्जुवासइ ॥

तए णं तस्स निसढस्स कुमारस्स उप्पिं पासायवरगयस्स तं महया जणसद्दं च...जहा जमाली, जाव धम्मं सोच्चा निसम्म वन्दइ, नमंसइ, २ एवं वयासी—"सद्दहामि णं, भन्ते, निग्गन्थं पावयणं," जहा चित्तो, जाव सावगधम्मं पडिवज्जइ, २ पडिगए ॥

तेणं कालेणं तेणं समएणं अरहाअरिट्ठनेमिस्स अन्तेवासी वरदत्ते नामं अणगारे उराले जाव विहरइ। तए णं से वरदत्ते अणगारे निसढं पासइ, २ जायसड्ढे जाव पज्जुवासमाणे एवं वयासी—"अहो णं, भन्ते, निसढे कुमारे इट्ठे इट्ठरूवे कन्ते कन्तरूवे, एवं पिए मणुन्नए, मणामे मणामरूवे सोमे सोमरूवे पियदंसणे सुरूवे। निसढेणं, भन्ते, कुमारेण अयमेयारूवे माणुयइड्ढी किण्णा लद्धा, किण्णा पत्ता?" पुच्छा जहा सूरियाभस्स। "एवं खलु, वरदत्ता" ॥

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे रोहीडए नामं नयरे होत्था, रिद्ध°...। मेहवण्णे उज्जाणे। माणिदत्तस्स जक्खस्स जक्खाययणे। तत्थ णं रोहीडए नयरे महब्बले नामं राया, पउमावई नाम देवी, अन्नया कयाइ तंसि तारिसगंसि सयणिज्जंसि सीहं सुमिणे..., एवं जम्मणं भाणियव्वं जहा महाबलस्स, नवरं वीरङ्गओ नामं, बत्तीसओ दाओ, बत्तीसाए रायवरकन्नगाणं पाणि जाव ओगिज्जमाणे २ पाउसवरिसारत्तसरयहेमन्तगिम्हवसन्ते छप्पि उऊ जहाविभवे समाणे इट्ठे स० [जाव] विहरइ ॥

तेणं कालेणं तेणं समएणं सिद्धत्था नाम आयरिया जाइसंपन्ना जहा केसी, नवरं बहुस्सुया बहुपरिवारा

जेणेव रोहीडए नयरे, जेणेव मेहवण्णे उज्जाणे, जेणेव माणिदत्तस्स जक्खस्स जक्खायणे, तेणेव उवागए अहापडिरूवं जाव विहरइ । परिसा निग्गया ॥

तए णं तस्स वीरङ्गयस्स कुमारस्स उप्पिं पासायवरगयस्स तं महया जणसद्दं...जहा जमाली, निग्गओ । धम्मं सोच्चा..., जं नवरं, देवाणुप्पिया, अम्मापियरो आपुच्छामि, जहा जमाली, तहेव निक्खन्तो जाव अणगारे जाए, जाव गुत्तबम्भयारी ॥

तए णं से वीरङ्गए अणगारे सिद्धत्थाणं आयरियाणं अन्तिए सामाइयमाइयाइं जाव एक्कारस अङ्गाइं अहिज्जइ । २ बहुइं जाव चउत्थ जाव अप्पाणं भावेमाणे बहुपडिपुण्णाइं पणयालीसवासाइं सामण्णपरियागं पाउणित्ता दोमासियाए सलेहणाए अत्ताणं झूसित्ता सवीसं भत्तसयं अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा बम्भलोए कप्पे मणोरमे विमाणे देवत्ताए उववन्ने । तत्थ णं अत्थेगइयाणं देवाणं दससागरोवमाइं ठिई पन्नत्ता ॥

से णं वीरङ्गए देवे ताओ देवलोगाओ आउक्खएणं जाव अणन्तरं चय चइत्ता इहेव बारवईए नयरीए बलदेवस्स रन्नो रेवईए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं सा रेवईए देवी तंसि तारिसगंसि सयणिज्जंसि सुमिणदंसणं, जाव उप्पिं पासायवरगए विहरइ । तं एवं खलु, वरदत्ता, निसढेणं कुमारेणं अयमेयारूवे उराले मणुयइड्ढी लद्धा ३ ॥

“पभू णं, भन्ते निसढे कुमारे देवाणुप्पियाणं अन्तिए जाव पव्वइत्तए?” हन्ता, पभू । से एवं, भन्ते । इह

वरदत्ते अणगारे जाव अप्पाणं भावेमाणे विहरइ । तए णं अरहा अरिट्ठणेमी अन्नया कयाइ बारवईओ नयरीओ जाव बहिया जणवयविहारं विहरइ । निसढे कुमारे समणोवासए जाए अभिगयजीवाजीवे जाव विहरइ ॥

तए णं से निसढे कुमारे अन्नया कयाइ जेणेव पोसहसाला, तेणेव उवागच्छइ, २ जाव दब्भसंथारोवगए विहरइ । तए णं तस्स निसढस्स कुमारस्स पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था—" धन्ना णं ते गामागर जाव संनिवेसा जत्थ णं अरहा अरिट्ठणेमी विहरइ । धन्ना णं ते राईसर जाव सत्थवाहप्पभिईओ जे णं अरिट्ठणेमिं वन्दन्ति, नमंसन्ति जाव पज्जुवासन्ति । जइ णं अरहा अरिट्ठणेमी पुव्वाणुपुव्विं...नन्दणवणे विहरेज्जा, तए णं अहं अरहं अरिट्ठणेमिं वन्दिज्जा जाव पज्जुवासिज्जा ॥

तए णं अरहा अरिट्ठणेमी निसढस्स कुमारस्स अयमेयारूवमज्झत्थियं जाव वियाणित्ता अट्ठारसहिं समणसहस्सेहिं जाव नन्दणवणे... । परिसा निग्गया । तए णं निसढे कुमारे इमीसे कहाए लद्धट्ठे समाणे हट्ठ चाउग्घण्टेणं आसरहेणं निग्गए जहा जमाली, जाव अम्मापियरो आपुच्छित्ता पव्वइए, अणगारे जाए जाव गुत्तबम्भयारी ॥

तए णं से निसढे अणगारे अरहओ अरिट्ठणेमिस्स तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ । २ बहूइं चउत्थछट्ठ जाव विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे बहुपडिपुण्णाइं नव वासाइं सामण्णपरियागं पाउणइ, २ बायालीसं भत्ताइं अणसणाए छेएइ, आलोइयपडिक्कन्ते समाहिपत्ते आणुपुव्वीए कालगए ॥

तए णं से वरदत्ते अणगारे निसढं अणगारं कालगयं जाणित्ता जेणेव अरहा अरिट्ठणेमी, तेणेव उवागच्छइ, २ जाव एवं वयासी—" एवं खलु देवाणुप्पियाणं अन्तेवासी निसढे नामं अणगारे पगइभद्दए जाव विणीए। से णं, भन्ते, निसढे अणगारे कालमासे कालं किच्चा कहिं गए, कहिं उववन्ने ? ॥

" वरदत्ता " इ अरहा अरिट्ठणेमी वरदत्तं अणगारं एवं वयासी—" एवं खलु, वरदत्ता, ममं अन्तेवासी निसढे नाम अणगारे पगइभद्दे जाव विणीए ममं तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जित्ता बहुपडिपुण्णाइं नव वासाइं सामण्णपरियागं पाउणित्ता बायालीसं भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा उड्ढं चन्दिमसूरियगहगणनक्खत्ततारारूवाण सोहम्मीसाणं तिण्णि य अट्ठारसुत्तरे गेविज्जविमाणे वाससए वीइवइत्ता सव्वट्ठसिद्धविमाणे देवत्ताए उववन्ने । तत्थ णं देवाणं तेत्तीसं सागरोवमाइं ठिई पन्नत्ता " ॥

" से णं, भन्ते, निसढे देवे ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणन्तरं चयं चइत्ता कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " " वरदत्ता, इहेव जम्बुद्दीवे दीवे महाविदेहे वासे उन्नाए नगरे विसुद्धपिइवंसे रायकुले पुत्तत्ताए पच्चायाहिइ । तए णं से उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्वणगमणुप्पत्ते तहारूवाणं थेराणं अन्तिए केवलबोहिं बुज्झित्ता अगाराओ अणगारियं पव्वज्जिहिइ । से णं तत्थ अणगारे भविस्सइ इरियासमिए जाव गुत्तबम्भयारी। से णं तत्थ बहूइं चउ-

न्थछट्टट्ठमदसमदुवालसेहिं मासद्धमासखमणेहिं विचित्तेहि तवोकम्मेहिं अप्पाणं भावेमाणे बहूइं वासाइं सामण्णपरियागं पाउणिस्सइ । २ मासियाए संलेहणाए अत्ताणं झुसिहिइ, २ सट्ठिं भत्ताइं अणसणाए छेइहिइ, जस्सट्ठाए कीरइ नग्गभावे मुण्डभावे अण्हाणए जाव अदन्तवणए अच्छत्तए अणोवाहणाए फलहसेज्जा कट्ठसेज्जा केसलोए बम्भचेरवासे परघरपवेसे पिण्डवाउलद्धावलद्धे उच्चावया य गामकण्टगा अहियासिज्जइ, तमट्ठं आराहेइ । २ चरिमेहिं उस्सासनिस्सासेहिं सिज्झिहिइ बुज्झिहिइ जाव सव्वदुक्खाणं अन्तं काहिइ " ॥

॥ निक्खेवओ ॥ ५ । १ ॥

एवं सेसा वि एक्कारस अज्झयणा नेयव्वा संगहणीअणुसारेण अहीणमइरित्त एक्कारससु वि ॥ १९० ॥

॥ पञ्चमो वग्गो सम्मत्तो ॥ ५ ॥

निरयावलियासुयक्खन्धो सम्मत्तो । सम्मत्ताणि उवङ्गाणि । निरयावलियाउवङ्गे ण एगो सुयक्खन्धो, पञ्च वग्गा पञ्चसु दिवसेसु उद्दिस्सन्ति । तत्थ चउसु वग्गेसु दस दस उद्देसगा, पञ्चमवग्गे बारस उद्देसगा ॥

॥ निरयावलियासुत्तं सम्मत्तं ॥

## ( वर्णकादिविस्तारः )

[ *This Appendix gives in full the passages which are not so given in the text. The first figure refers to the page and the second to the line.* ]

**3. 2.** रिद्ध° Following is the full description of the city —

रिद्धत्थिमियसमिद्धा पमुइयजणजाणवया आइण्णजणमणुस्सा हलसयसहस्ससंकिट्ठविकिट्ठलट्ठपण्णत्तसेउसीमा कुक्कुडसंडेयगामपउरा उच्छुजवसालिकलिया गोमहिसगवेलगप्पभूया आयारवंतचेइयजुवइविविहसंणिविट्ठबहुला उक्कोडियगायगंठिभेयभडतक्करखंडरक्खरहिया खेमा निरुवद्दवा सुभिक्खा वीसत्थसुहावासा अणेगकोडिकुडुंबियाइण्णणिव्वुयसुहा नडनट्टगजल्लमल्लमुट्ठियवेलंबगकहगपवगलासगआइक्खगलंखमंखतूणइल्लतुंबवीणियअणेगतालायराणुचरिया आरामुज्जाणअगडतलागदीहियवप्पिणिगुणोववेया नंदणवणसंनिभप्पगासा उव्विद्धविउलगंभीरखायफलिहा चक्कगयमुसुंढिओरोहसयग्घिजमलकवाडघणदुप्पवेसा धणुकुडिलवंकपागारपरिक्खित्ता कविसीसगवट्टरइयसंठियविरायमाणा अट्टालयचरियदारगोपुरतोरणसमुन्नयसुविभत्तरायमग्गा छेयायरियरइयदढफलिहइंदकीला विवणिवणिछित्तसिप्पियाइण्णणिव्वुयसुहा सिंघाडगतिगचउक्कचच्चरपणियावणविविहवत्थुपरिमंडिया सुरम्मा नरवइप-

विइण्णमहिवइपहा अणेगवरतुरगमत्तकुंजररहपहकरसीयसंदमाणी आइण्णजाणजुग्गा विमउलणवणलिणिसोभियजला पण्डुरवरभवणसण्णिमहिया उत्ताणणयणपेच्छणिज्जा पासादिया दरिसणिज्जा अभिरूवा पडिरूवा ॥

3 2. The description of the चेइय, असोग and पुढविसिलापट्टअ are:—

(a) चिराईए पुव्वपुरिसपन्नत्ते पोराणे सद्दिए वित्तिए [ कित्तिए ] णाए सच्छत्ते सज्झए सघण्टे सपडागे पडागाइपडागमण्डिए सलोमहत्थे कयवेयड्डिए लाउल्लोइयमहिए गोसीससरसरत्तचन्दणदद्दरदिण्णपञ्चङ्गुलितले उवचियचन्दणकलसे चन्दणघडसुकयतोरणपडिदुवारदेसभाए आसत्तोसत्तविउलवट्टवग्घारियमल्लदामकलावे पञ्चवण्णसरससुरभिमुक्कपुप्फपुञ्जोवयारकलिए कालागुरुपवरकुंदुरुक्कतुरुक्कधूवमघमघन्तगन्धुद्धयाभिरामे सुगन्धवरगन्धगन्धिए गन्धवट्टिभूए णडणट्टगजल्लमल्लमुट्ठियवेलम्बगपवगकहगलासगआइक्खगलंखमखतूणइल्लतुम्बवीणियभुयगमागहपरिगए बहुजणजाणवयस्स विस्सुयकित्तिए बहुजणस्स आहुस्स आहुणिज्जे पाहुणिज्जे अच्चणिज्जे वंदणिज्जे नमंसणिज्जे पूयणिज्जे सक्कारणिज्जे संमाणणिज्जे कल्लाणं मंगलं देवयं चेइयं विणएणं पज्जुवासणिज्जे दिव्वे सच्चे सच्चोवाए सण्णिहियपाडिहेरे जागसहस्सभागपडिच्छए बहुजणो अच्चेइ आगम्म...॥

(b) दूरुग्गयकन्दमूलवट्टलट्ठसंठियसिलिट्ठघणमसिणनिद्धसुजायनिरुवहयुव्विद्धपवरखन्धी अणेगनरपवरभुयागेज्झे कुसुमभरसमोणमन्तपत्तलविसालसाले महुयरिभमरगण-

गुमगुमाइयनिलिन्तउड्डिन्तससिसरीए नाणासउणगणमिहुणसुमहुरकण्णसुहपलत्तसद्दमहुरे कुसविकुसविसुद्धरुक्खमूले मूलमन्ते कन्दमन्ते जाव. परिमोयणे सुरम्मे पासादीए दरिसणिज्जे अभिरूवे पडिरूवे ॥

(c पुढविसिलापट्टए विक्खम्भायामउस्सेहसुप्पमाणे किण्हे अञ्जणगघाणकुवलयहलहरकोसेज्जागासकेसकज्जलङ्गीखंजणसिङ्गभेदरिट्ठयजम्बूफलअसणगसणबन्धणणीलुप्पलपत्तनिकरअयसिकुसुमप्पगासे मरगयमसारगलित्तणयणकीयरासिवण्णे णिद्धघणे अट्ठसिरे आयंसयतलोवमे सुरम्मे ईहामियउसभतुरगणरमगरविहगवालगकिन्नररुरुसरभचमरकुञ्जरवणलयपउमलयभत्तिचित्ते आइणगरूयबूरणवणीयतूलफरिसे सीहासणसंठिए पासादीए दरिसणिज्जे अभिरूवे पडिरूवे ॥

*3. 4.* जाइसंपन्ने जहा केसी......विहरइ. The passage from the रायपसेणियसुत्त runs as follows:—

जाइसंपन्ने कुलसंपन्ने बलसंपन्ने रूवसंपन्ने विणयसंपन्ने नाणसंपन्ने दंसणसंपन्ने चरित्तसंपन्ने लज्जासंपन्ने लाघवसंपन्ने लज्जालाघवसंपन्ने ओयंसी तेयंसी वच्चंसी जसंसी जियकोहे जियमाणे जियमाए जियलोहे जियणिद्दे जिइन्दिए जियपरीसहे जीवियासमरणभयविप्पमुक्के वयप्पहाणे गुणप्पहाणे करणप्पहाणे चरणप्पहाणे निग्गहप्पहाणे अज्जवप्पहाणे मद्दवप्पहाणे लाघवप्पहाणे खन्तिप्पहाणे मुत्तिप्पहाणे विज्जप्पहाणे मन्तप्पहाणे बम्भप्पहाणे नयप्पहाणे नियमप्पहाणे सच्चप्पहाणे सोयप्पहाणे नाणप्पहाणे दंसणप्पहाणे चरित्तप्पहाणे चउद्दसपुव्वी चउदसदुव्वी चउणाणोवगए पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे सुहं-

सुहेण विहरमाणे जेणेव सावत्थी नयरी जेणेव कोट्ठए चेइए तेणेव उवागच्छइ। उवागच्छित्ता सावत्थीए नयरीए बहिया कोट्ठए चेइए अहापडिरूवं उग्गहं उग्गिण्हइ । उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

3. 7. परिसा निग्गया etc. The passages are as follows:—

इसिपरिसाए मुणिपरिसाए जइपरिसाए देवपरिसाए अणेगसाए अणेगसयवंदाए अणेगसयवंदपरिवाराए ओहबले-अइबले महब्बले अपरिमियबलवीरियतेयमाहप्पकंतिजुत्ते सारयणवत्थणियमहुरगभीरकोंचणिग्घोसदुंदुभिस्सरे उरे वित्थडाए कंठे वट्टियाए सिरे समाइण्णाए अगरलाए अमम्मणाए सुव्वत्तक्खरसण्णिवाइयाए पुण्णरत्ताए सव्वभासाणुगामिणीए सरस्सईए जोयणणीहारिणा सरेणं अद्धमागहाए भासाए भासइ, अरिहा धम्मं परिकहेइ । तेसिं सव्वेसिं आरियमणारियाणं अगिलाए धम्म आइक्खइ, सा वि य णं अद्धमागहा भासा तेसिं सव्वेसिं आरियमणारियाणं अप्पणो सभासाए, परिणामेणं परिणमइ ।

तं जहा—अत्थि लोए अत्थि अलोए एवं जीवा अजीवा बंधे मोक्खे पुण्णे पावे आसवे संवरे वेयणा निज्जरा अरिहंता चक्कवट्टी बलदेवा वासुदेवा नरगा नेरइया तिरिक्खजोणिणीओ माया पिया रिसओ देवा देवलोया सिद्धी सिद्धा परिणिव्वाणे परिणिव्वुया; अत्थि १ पाणाइवाए २ मुसावाए ३ अदिण्णादाणे ४ मेहुणे ५ परिग्गहे अत्थि ६ कोहे ७ माणे ८ माया ९ लोभे; अत्थि १० पेज्जे ११ दोसे १२ कलहे १३ अब्भक्खाणे १४ पेसुन्ने १५ परपरिवाए १६ अरइरई १७ मायामोसे १८ मिच्छादंसणसल्ले । अत्थि पाणाइवायवेरमणे मुसावायवेरमणे अदि-

ण्णादाणवेरमणे मेहुणवेरमणे परिग्गहवेरमणे जाव मिच्छादंसणसल्लविवेगे। सव्वं अत्थिभावं अत्थि त्ति वयइ, सव्वं नत्थिभावं नत्थि त्ति वयइ सुचिण्णा कम्मा सुचिण्णफला भवंति, दुचिण्णा कम्मा दुचिण्णफला भवंति। फुसइ पुण्णपावे, पच्चायंति जीवा, सफले कल्लाणपावए। धम्ममाइक्खइ-इणमेव निग्गंथे पावयणे सच्चे अणुत्तरे केवलिए संसुद्धे पडिपुण्णे नेयाउए सल्लकत्तणे सिद्धिमग्गे मुत्तिमग्गे निव्वाणमग्गे निज्जाणमग्गे अवितहमविसंधि सव्वदुक्खपहीणमग्गे; इहट्ठिया जीवा सिज्झंति बुज्झंति मुच्चंति परिणिव्वायंति सव्वदुक्खाणमंतं करेंति। एगच्चा पुण एगे भयंतारो पुव्वकम्मावसेसेण अन्नयरेसु देवलोएसु देवत्ताए उववत्तारो भवंति महिड्ढिएसु जाव महासुक्खेसु दूरंगइएसु चिरट्ठिइएसु। ते णं तत्थ देवा भवंति महिड्ढिया जाव चिरट्ठिइया हारविराइयवच्छा कडयतुडियथंभियभुया अंगयकुंडलमट्ठगंडयलकण्णपीढधारी विचित्तहत्थाभरणा दिव्वेणं संघाएणं दिव्वेणं संठाणेणं दिव्वाए इड्ढीए दिव्वाए जुईए दिव्वाए पभाए दिव्वाए छायाए दिव्वाए अच्चीए दिव्वेणं तेएणं दिव्वाए लेसाए दस दिसाओ उज्जोवेमाणा पभासेमाणा कप्पोवगा गतिकल्लाणा आगमेसिभद्दा पडिरूवा। तमाइक्खइ एवं खलु चउहिं ठाणेहिं जीवा नेरइयत्ताए कम्मं पकरेंति, नेरइयत्ताए कम्मं पकरेत्ता नेरइएसु उववज्जंति। तं जहा १ महारंभयाए २ महापरिग्गहयाए ३ पंचिंदियवहेणं ४ कुणिमाहारेणं एवं एएणं अभिलावेणं। तिरिक्खजोणिएसु १ माइल्लयाए नियडिल्लयाए २ अलियवयणेणं ३ उक्कंचणयाए ४ वंचणयाए। मणुस्सेसु १ पगइभद्दयाए २ पगइविणीययाए ३ साणुक्कोसयाए ४ अमच्छरियाए।

देवेसु १ सरागसंजमेणं २ संजमासंजमेण ३ अकामणिज्जराए ४ वालतवोकम्मेणं, तमाइक्खइ ।

जह नरगा गम्मंती जे नरगा जा य वेयणा नरए ।
सारीरमाणुसाइ दुक्खाइ तिरिक्खजोणिए ॥ १ ॥
माणुस्स च अणिच्चं वाहिजरामरणवेयणापउरं ।
देवे य देवलोए देविड्ढि देवसोक्खाइं ॥ २ ॥
नरगं तिरिक्खजोणि माणुसभावं च देवलोग च ।
सिद्धे य सिद्धवसहिं छज्जीवणियं परिकहेइ ॥ ३ ॥

जह जीवा वज्झन्ती मुच्चन्ती जह य संकिलिस्संती ।
जह दुक्खाणं अंतं करेंती केई अपडिवद्धा ॥ ४ ॥

अट्टा अट्टियचित्ता जह जीवा दुक्खसागरमुवेंति ।
जह वेरग्गमुवगया कम्मसमुग्गं विहाडेंति ॥ ५ ॥
जह रागेण कडाण कम्माणं पावगो फलविवागो ।
जह य परिहीणकम्मा सिद्धा सिद्धालयमुवेंति ॥ ६ ॥

तमेव धम्मं दुविहं आइक्खइ । त जहा-अगारधम्मं अणगारधम्म च । अणगारधम्मो ताव-इह खलु सव्वओ सव्वत्ताए मुडे भवित्ता अगाराओ अणगारियं पव्वइयस्स सव्वाओ पाणाइवायाओ वेरमणं मुसावायअदिण्णादाणमेहुणपरिग्गहराईभोयणाओ वेरमण । अयमाउसो अणगारसामाइए धम्मे पण्णत्ते, एयस्स धम्मस्स सिक्खाए उवट्ठिए निग्गथे वा निग्गथी वा विहरमाणे आणाए आराहए भवति ।

अगारधम्मं दुवालसविहं आइक्खइ । तं जहा-१ पंच अणुव्वयाइं २ तिण्णि गुणव्वयाइ ३ चत्तारि सिक्खावयाइं । पंच अणुव्वयाइं, त जहा-१ थुलाओ पाणाइवायाओ वेरमणं

२ थूलाओ मुसावायाओ वेरमणं ३ थूलाओ अदिण्णादाणाओ वेरमणं ४ सदारसंतोसे ५ इच्छापरिमाणे । तिण्णि गुणव्वयाइं तं जहा–६ अणट्ठदंडवेरमणं ७ दिसिव्वय ८ उवभोगपरिभोगपरिमाणं । चत्तारि सिक्खावयाइं, तं जहा–९ सामाइयं १० देसावगासियं ११ पोसहोववासे १२ अतिहिसंविभागे, अपच्छिमा मारणंतिया संलेहणा झूसणाराहणा । अयमाउसो अगारसामाइए धम्मे पण्णत्ते । एयस्स धम्मस्स सिक्खाए उवट्ठिए समणोवासए वा समणोवासिया वा विहरमाणे आणाए आराहए भवइ ॥

3. 12. उड्ढंजाणू [जाव] विहरइ. The full passage is as follows:—

उड्ढंजाणू अहोसिरे झाणकोट्ठोवगए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

3 13. जाय सड्ढे जाव पज्जुवासमाणेः–The full passage runs as follows:—जायसड्ढे जायसंसए जायकोउहल्ले संजायसड्ढे संजायसंसए संजायकोउहल्ले उप्पन्नसड्ढे उप्पन्नसंसए उप्पन्नकोउहल्ले समुप्पन्नसड्ढे समुप्पन्नसंसए समुप्पन्नकोउहल्ले उट्ठाए उट्ठेइ । उट्ठित्ता जेणामेव अज्जसुहम्मे थेरे तेणामेव उवागच्छइ । उवागच्छित्ता अज्जसुहम्मं थेरं तिक्खुत्तो आयाहिणं पयाहिणं करेइ । करित्ता वन्दइ नमंसइ । नमंसित्ता अज्जसुहम्मस्स थेरस्स नच्चासन्ने नाइदूरे सुस्सूसमाणे नमंसमाणे अभिमुहं पञ्जलिउडे विणएणं पज्जुवासमाणे ॥

3\. 14. समणेणं [जाव] संपत्तेणं. The full passage is as follows:—

समणे भगवं महावीरे आइगरे तित्थगरे सहसंबुद्धे पुरिसुत्तमे पुरिससीहे पुरिसवरपुंडरीए पुरिसवरगन्धहत्थी अभयदए चक्खुदए मग्गदए सरणदए जीवदए दीवो ताणं सरणं गई पइट्ठा धम्मवरचाउरंतचक्कवट्टी अप्पडिहयवरनाणदंसणधरे वियट्टच्छउमे जिणे जाणए तिण्णे तारए मुत्ते मोयए बुद्धे बोहए सव्वण्णू सव्वदरिसी सिवमयलमरुयमणंतमक्खयमव्वाबाहमपुणरावत्तगं सिद्धिगइणामधेज्जं ठाणं संपाविउकामे अरहा जिणे केवली सत्तहत्थुस्सेहे समचउरंससंठाणसंठिए वज्जरिसहनारायसंघयणे अणुलोमवाउवेगे कंकग्गहणी कवोयपरिणामे सउणिपोसपिट्ठंतरोरुपरिणए पउमुप्पलगंधसरिसनिस्साससुरभिवयणे निरायकउत्तमपसत्थअइसेयनिरुवमपले जल्लमल्लकलंकसेयरयदोसवज्जियसरीरनिरुवलेवे छायाउज्जोइयंगमंगे घणनिचियसुबद्धलक्खणुन्नयकूडागारनिभपिंडियग्गसिरए सामलिबोंडघणनिचियच्छोडियमिउविसयपसत्थसुहुमलक्खणसुगंधसुंदरभुयमोयगभिंगनीलकज्जलपहट्ठभमरगणणिद्धनिकुरुंबनिचियकुंचियपयाहिणावत्तमुद्धसिरए दालिमपुप्फप्पगासतवणिज्जसरिसनिम्मलसुणिद्धकेसंतकेसभूमी घणनिचियसुबद्धलक्खणुन्नयकूडागारनिभपिंडियग्गसिरए छत्तागारुत्तिमंगदेसे निव्वणसमलट्ठमट्ठचंदद्धसमणिडाले उडुवइपडिपुण्णसोमवयणे अल्लीणपमाणजुत्तसवणे सुस्सवणे पीणमंसलकवोलदेसभाए आणामियचावरुइलकिण्हब्भराइतणुकसिणणिद्धभमुहे अवदालियपुंडरीयनयणे कोयासियधवलपत्तलच्छे गरुलाययउज्जुतुंगणासे उवचियसिलप्पवालबिंबफलसंनि-

माहरोट्ठे पंडुरससिसयलविमलणिम्मलसंखगोक्खीरफेणकुंददगरयमुणालियाधवलदंतसेढी अखंडदंते अप्फुडियदंते अविरलदंते सुणिद्धदंते सुजायदंते एगदंतसेढी विव अणेगदंते हुयवहणिद्धंतधोयतत्ततवणिज्जरत्ततलतालुजीहे अवट्ठियसुविभत्तचित्तमंसू मंसलसंठियपसत्थसद्दूलविउलहणुए चउरंगुलसुप्पमाणकंबुवरसरिसग्गीवे वरमहिसवराहसीहसद्दूलउसभनागवरपडिपुण्णविउलक्खंधे जुगसंनिभपीणरइयपीवरपउट्ठसुसंठियसुसिलिट्ठविसिट्ठघणथिरसुबद्धसंधिपुरवरफलिहवट्टियभुए भुयगीसरविउलभोगआयाणफलिहउच्छूढदीहबाहू रत्ततलोवइयमउयमंसलसुजायलक्खणपसत्थअच्छिद्दजालपाणी पीवरकोमलवरंगुली आयवतंबतलिणसुइरुइलणिद्धणखे चंदपाणिलेहे संखपाणिलेहे चक्कपाणिलेहे दिसासोत्थियपाणिलेहे चंदसूरसंखचक्कदिसासोत्थियपाणिलेहे कणगसिलायलुज्जलपसत्थसमतलउवचियविच्छिण्णपिहुलवच्छे सिरिवच्छंकियवच्छे अकरंडुयकणगरुययनिम्मलसुजायनिरुवहयदेहधारी अट्ठसहस्सपडिपुण्णवरपुरिसलक्खणधरे संनयपासे संगयपासे सुंदरपासे सुजायपासे मियमाइयपीणरइयपासे उज्जुयसमसहियजच्चतणुकसिणणिद्धआइज्जलडहरमणिज्जरोमराई झसविहगसुजायपीणकुच्छी झसोयरे सुइकरणे पउमवियडणाभे गंगावत्तपयाहिणावत्ततरंगभंगुररविकिरणतरुणबोहियअकोसायंतपउमगंभीरवियडणाभे साहयसोणंदमुसलदप्पणणिकरियवरकणगच्छरुसरिसवरवइरवलियमज्झे पमुइयवरतुरगसीहवरवट्टियकडी वरतुरगसुजायसुगुज्झदेसे आइण्णहउ व्व णिरुवलेवे वरवारणतुल्लविक्कमविलसियगई गयससणसुजायसंनिभोरू समुग्गणिमग्गगूढजाणू एणीकुरुविंदावत्तवट्टाणुपुव्व-

जंघे संठियसुसिलिट्ठविसिट्ठगुढगुप्फे सुप्पइट्ठियकुम्भचारुचलणे अणुपुव्वसुसंहयंगुलीए उन्नयतणुतंबणिद्धणक्खे रत्तुप्पलपत्तमउयसुकुमालकोमलतले अट्ठसहस्सवरपुरिसलक्खणधरे नगनगरमगरसागरचक्कवरंगमंगलंकियचलणे विसिट्ठरूवे हुयवहनिद्धूमजलियतडितडियतरुणरविकिरणसरिसतेए अणासवे अममे अकिंचणे छिन्नसोए निरुवलेवे ववगयपेमरागदोसमोहे निग्गन्थस्स पावयणस्स देसए सत्थनायगे पइट्ठावए समणगपई समणगविंदपरियट्टिए चउत्तीसबुद्धवयणाइसेसपत्ते पणतीससच्चवयणाइसेसपत्ते आगासगएण चक्केणं आगासगएणं छत्तेण आगासियाहिं चामराहिं आगासफालियामएणं सपायवीढेणं सीहासणेणं धम्मज्झएणं पुरओ पकड्ढिज्जमाणेणं चउद्दसहिं समणसाहस्सीहिं छत्तीसाए अज्जियासाहस्सीहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं चरमाणे गामाणुगाम दूइज्जमाणे सुहंसुहेणं विहरमाणे॥

4. 23 महया° etc. The description of the king is as follows:—

महयाहिमवतमहंतमलयमंदरमहिंदसारे अच्चंतविसुद्धदीहरायकुलवंससुप्पसूए निरंतरं रायलक्खणविराइयंगमंगे बहुजणबहुमाणपूइए सव्वगुणसमिद्धे खत्तिए मुइए मुद्धाहिसित्ते माउपिउसुजाए दयपत्ते सीमंकरे सीमंधरे खेमंकरे खेमंधरे मणुस्सिंदे जणवयपिया जणवयपाले जणवयपुरोहिए सेउकरे केउकरे नरपवरे पुरिसवरे पुरिससीहे पुरिसवग्घे पुरिसासीविसे पुरिसपुंडरीए पुरिसवरगंधहत्थी अड्ढे दित्ते वित्ते विच्छिण्णविउलभवणसयणासणजाणवाहणाइण्णे बहुधणबहुजायरूवरयए आओगपओगसंपउत्ते विच्छड्डियपउरभत्तपाणे

बहुदासीदासगोमहिसगवेलगप्पभूए पडिपुण्णजंतकोसकोट्ठागाराउधागारे बलवं दुब्बलपच्चामित्ते ओहयकंटयं मलियकंटयं उद्धियकंटयं अकंटयं ओहयसत्तु निहयसत्तुं मलियसत्तुं उद्धियसत्तुं निज्जियसत्तुं पराइयसत्तु ववगयदुब्भिक्खं मारिभयविप्पमुक्कं खेमं सिवं सुभिक्खं पसंतडिंबडमरं रज्जं पसासेमाणे विहरइ ॥

4–24 सोमाल [जाव] विहरइ. The full description of the queen from the ओपपातिकसूत्र is given below:—

सोमालपाणिपाया अहीणपडिपुण्णपञ्चिन्दियसरीरा लक्खणवञ्जणगुणोववेया माणुम्माणप्पमाणपडिपुण्णसुजायसव्वङ्गसुन्दरङ्गी ससिसोमाकारकन्तपियदंसणा सुरूवा करयलपरिमियपसत्थतिवलीवलियमज्झा कुण्डलुल्लिहियगण्डलेहा कोमुइयरयणियरविमलपडिपुण्णसोमवयणा सिंगारागारचारुवेसा संगयगयहसियभणियविहियविलाससललियसंलावणिउणजुत्तोवयारकुसला [ सुन्दरथणजघणवयकरचरणनयणलावण्णविलासकलिया ] पासादीया दरिसणिज्जा अभिरूवा, कूणिएणं रन्ना भम्भसारपुत्तेण सद्धिं अणुरत्ता अविरत्ता इट्ठे सद्दफरिसरसरूवगन्धे पञ्चविहे माणुस्सए कामभोए पच्चणुभवमाणी विहरइ ॥

5-4 सोमाल [जाव] सुरूवे. The full description of the prince is given below from the Com. of the ज्ञाताधर्मकथाः—

सोमालपाणिपाए अहीणपडिपुण्णपञ्चिन्दियसरीरे लक्खणवञ्जणगुणोववेए माणुम्माणपमाणपडिपुण्णसुजायसव्वङ्गसुन्दरङ्गे ससिसोमाकारे कन्ते पियदंसणे सुरूवे ॥

**5–10** अज्झत्थिए [जाव] समुप्पज्जित्था. The full passage runs as follows:—

अज्झत्थिए पत्थिए चिन्तिए मणोगए संकप्पे समुप्पज्जित्था ॥

**5–15** ओहयमण° [जाव] झियाइ. The full passage runs as follows:—

ओहयमणसंकप्पा चिन्तासोगसागरसंपविट्ठा करयलपल्हत्थमुही अट्टज्झाणोवगया भूमिगयदिट्ठिया ॥

**5–19** पुव्वाणुपुव्वि [जाव] विहरइ. The full passage runs as under:—

पुव्वाणुपुव्वि चरमाणे गामाणुगामं दूइज्जमाणे सुहंसुहेणं विहरइ ॥

**5–20** तं महाफलं...पज्जुवासामि. The full Passage runs as under:—

तं महाफलं खलु तहारूवाणं भगवन्ताणं नामगोयस्स वि सवणयाए, किमङ्ग पुण अहिगमणवन्दणनमंसणपडिपुच्छणपज्जुवासणयाए। एगस्स वि आयरियस्स धम्मियस्स सुवयणस्स सवणयाए, किमङ्ग पुण विउलस्स अट्ठस्स गहणयाए । त गच्छामि णं समणं भगवं महावीरं वन्दामि नमंसामि सक्कारेमि संमाणेमि, कल्लाणं मङ्गलं चेइयं देवयं पज्जुवासामि ।

**6–2** उवट्ठवित्ता [जाव] पच्चप्पिणन्ति. The full passage would run as follows:—

"उवट्ठवित्ता मम एयमाणत्तियं पच्चप्पिणह" । तए णं ते कोडुम्बियपुरिसा तं धम्मियं जाणप्पवरं जुत्तामेव उवट्ठवेन्ति, उवट्ठवित्ता एयमाणत्तियं पच्चप्पिणन्ति ॥

6-3 कयबलिकम्मा [जाव] अप्प. etc. The full passage is as follows:—

कयबलिकम्मा कयकोउयमङ्गलपायच्छित्ता सुद्धप्पावेसाइं मङ्गलाइ वत्थाइ पवरपरिहिया अप्प°...

6-4 बहूहिं खुज्जाहिं [जाव] महत्तरगविन्दपरिक्खित्ता. The full passage runs as follows:—

बहूहिं खुज्जाहिं चिलाइयाहिं वामणियाहिं वडभियाहिं बब्बराहिं बउसियाहिं जोण्हियाहिं पण्णवियाहिं ईसिणियाहिं वारुणियाहिं लासियाहिं लाउसियाहिं दमिलीहिं सिंहलीहिं आरबीहिं पुलिन्दीहिं पक्कणीहिं बहलीहिं मुरुण्डीहिं पारसीहिं नाणादेसीविदेसपरिमण्डियाहिं सदेसणेवत्थगहियवेसाहिं इङ्गियचिन्तियपत्थियवियाणाहिं निउणकुसलाहिं विणीयाहिं चेडियाचक्कवालतरुणिवन्दपरियालपरिवुडे वरिसधरकञ्चुइमहत्तरगविन्दपरिक्खित्ता ॥

6-9 छत्तादीए [जाव] etc. The full passage runs as under:—

छत्तादीए तित्थयराइसए पासइ, पासित्ता धम्मियं जाणप्पवरं ठवेइ ॥

6. 17. धम्मकहा भाणियव्वा. The whole of the typical discourse will be found under परिसा निग्गया in this Appendix.

6-20 सोच्चा निसम्म [जाव] हियया. The full passage runs as follows:

हट्ठतुट्ठचित्तमाणन्दिया पीइमणा परमसोमणस्सिया हरिसवसविसप्पमाणहियया ॥

7. 7. आसुरुत्ते [जाव] मिसिमिसेमाणे. The full passage runs as follows:—

आसुरुत्ते रुट्ठे कुविए चण्डिक्किए मिसिमिसेमाणे ॥

7. 23. भगवं गोयमे [जाव] वन्दइ. The full passage runs as under जायसड्ढे down to वन्दइ नमंसइ.

8. 50. सामदाणभेयदण्डे° जहा चित्तो [जाव] रज्जधुराचिन्तए. The full passage runs as follows:—

सामदण्डभेयउवप्पयाणअत्थसत्थईहामइविसारए उप्पत्तियाए वेणइयाए कम्मियाए पारिणामियाए चउव्विहाए बुद्धीए उववेए, पएसिस्स रन्नो बहुसु कज्जेसु य कारणेसु य कुडुम्बेसु य मन्तेसु य गुज्झेसु य रहस्सेसु य निच्छएसु य आपुच्छणिज्जे मेढी पमाणं आहारे आलम्बणं चक्खू मेढिभूए पमाणभूए आहारभूए आलम्बणभूए सव्वट्ठाणसव्वभूमियासु लद्धपच्चए विइण्णवियारे रज्जधुराचिन्तए ॥

8. 24. तसि तारिसयंसि वासघरंसि...सुमिणपाढगा विसज्जिया. The full passage will be found in भगवती, ११'११. which is given in full in Appendix 2.

9. 5. धम्मयाओ [जाव] जम्मजीवियफले. The full passage runs as follows:—

धन्नाओ णं ताओ अम्मयाओ, सपुण्णाओ णं ताओ अम्मयाओ, कयत्थाओ णं ताओ, कयपुण्णाओ कयलक्खणाओ कयविहवाओ,सुलद्धे णं तासिं जम्मजीवियफले ॥

9. 6. सुरं च [जाव] पसन्नं च. The full passage runs as follows:—

सुरं महुं मेरयं मज्जं सीहुं पसन्नं ॥

**9.** 6. आसाएमाणीओ [जाव] परिभाएमाणीओ. The full passage runs as follows:—

आसाएमाणीओ विसाएमाणीओ परिभुञ्जेमाणीओ परिभाएमाणीओ।

**15.** 20. पुव्वरत्ता° [जाव] समुप्पज्जित्था. The full passage runs as follows:—

पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था ।

**16.** 18. ण्हाए [जाव] सव्वालंकारविभूसिए. The full passage runs as follows:—

ण्हाए कयबलिकम्मे कयकोउयमङ्गलपायच्छित्ते सुद्धप्पावेसाइं मङ्गलाइं वत्थाइं पवरपरिहिए सव्वालंकारविभूसिए।

**17.** 23. अपत्थियपत्थिए [जाव] हिरिसिरिपरिवज्जिए. The full passage runs as follows:—

अपत्थियपत्थिए दुरन्तपन्तलक्खणे हीणपुण्णचाउद्दसिए हिरिसिरिपरिवज्जिए।

**17.** 24. भीए [जाव] संजायभए. The full passage runs as follows:—

भीए तत्थे तसिए उव्विग्गे संजायभए ।

18. 13. ईसरतल्वर° [जाव°] संधिवालसद्धिं. The full passage runs as follows:—

ईसरतलवरमाडम्बियकोडुम्बियइब्भसेट्ठिसेणावइसत्थवाहमन्तिगणगदोवारियअमच्चचेडपीढमद्दनगरनिगमदूयसंधिवालेहिं सद्धिं।

18. 21. रज्जं च [जाव] अन्तेउरं च. The full p[assage] runs as follows:—

रज्जं च रट्ठं च बलं च वाहणं च कोसं च कोट्ठागारं च अन्तेउरं च जणवयं च ॥

19. 15. एवमाइक्खइ [जाव] परूवेइ. The full passage runs as follows:—

एवमाक्खइ एव भासइ एवं पन्नवेइ एवं परूवेइ ॥

20. 4. करयल°[जाव] एवं वयासी. The full passage runs as follows:—

करयलपरिग्गहियं दसणहं सिरसावत्तं मत्थए अञ्जलिं कट्टु जएणं विजएणं वद्धावेन्ति, वद्धावित्ता एवं वयासी ॥

20. 25. तं [जाव] न उद्दालेइ. The full passage runs as follows:—

तं जाव कूणिए राया सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं न अक्खिवइ न गिण्हइ न उद्दालेइ॥

21. 5. अन्तराणि [जाव] पडिजागरमाणे. The full passage runs as follows:—

अन्तराणि य छिद्दाणि य मम्माणि य रहस्साणि य विवराणि य।

22. 18. पायरासेहिं [जाव] वद्धावेत्ता. The full passage would run as follows:—

पायरासेहिं नाइविकिट्ठेहिं अन्तरावासेहिं वसमाणे २ जेणेव चम्पा नयरी तेणेव उवागच्छइ। उवागच्छित्ता चम्पाए नयरीए मज्झंमज्झेणं अणुपविसइ, अणुपविसित्ता जेणेव चेडगस्स रन्नो गिहे जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ। उवागच्छित्ता तुरए निगिण्हइ। निगिण्हित्ता रहं ठवेइ। ठवित्ता रहाओ पच्चोरुहइ। त महत्थं जाव पाहुडं गिण्हइ। गिण्हित्ता जेणेव अब्भन्तरिया उवट्ठाण-

साला जेणेव चेडए राया तेणेव उवागच्छइ । उवागच्छित्ता चेडगं राय करयलपरिग्गहियं जाव कट्टु जएणं विजएणं वद्धावेइ । वद्धावेत्ता...

25. 14. सव्विड्ढीए [जाव] रवेणं. The full passage runs as follows:—

...सव्विड्ढीए सव्वबलेणं सव्वसमुदएणं सव्वायरेणं सव्वभूसाए सव्वविभूईए सव्वसंभमेणं सव्वपुप्फवत्थगन्धमल्लालंकारेणं सव्वदिव्वतुडियसद्दसंनिनाएणं महया इड्ढीए महया जुईए महया बलेणं महया समुदएणं महया वरतुडियजमगसमयपडुप्पवाइयरवेणं संखपणवपडहभेरिझल्लरिखरमुहिहुडुक्कमुरयमुइङ्गदुन्दुहिनिग्घोसनाइयरवेणं ॥

26. 2. जेणेव मज्जणघरे...[जाव] नरवई. The full passage as given in the ज्ञाताधर्मकथा on page 18 of आगमोदय समिति runs as follows:—

...जेणेव मज्जणघरे तेणेव उवागच्छइ, उवागच्छित्ता मज्जणघरं अणुपविसइ । अणुपविसित्ता मुत्तजालाभिरामे विचित्तमणिरयणकोट्टिमतले रमणिज्जे ण्हाणमण्डवंसि नाणामणिरयणभत्तिचित्तंसि ण्हाणपीढंसि सुहनिसण्णे सुहोदगेहिं पुप्फोदगेहिं गन्धोदएहिं सुद्धोदएहिं य पुणो पुणो कल्लाणगपवरमज्जणविहीए मज्जिए तत्थ कोउयसएहिं बहुविहेहिं कल्लाणगपवरमज्जणावसाणे पम्हलसुकुमालगन्धकासाईयलूहियङ्गे अहयसुमहग्घदूसरयणसुसंवुए सरससुरहिगोसीसचन्दणाणुलित्तगत्ते सुइमालावण्णगविलेवणे आविद्धमणिसुवण्णे कप्पियहारद्धहारतिसरयपालम्बपलम्बमाणकडिसुत्तसुकयसोहे पिणद्धगेविज्जे अङ्गुलेज्जगललियङ्गलियकयाभरणे नाणामणिकडगतुडियथम्भियभुए अहियरूवसस्सिरीए कुण्डलुज्जोइयाणणे मउडदित्तसिरए

हारोत्थयसुकतरइयवच्छे पालम्बपलम्बमाणसुकयपडउत्तरिज्ज मुद्दियापिङ्गलङ्गुलीए नाणामणिकणगरयणविमलमहरिहनिउणोवियमिसिमिसन्तविरइयसुसिलिट्ठविसिट्ठलट्ठसंठियपसत्थआविद्धवीरवलए, किं बहुणा, कप्परुक्खए चेव सुअलंकियविभूसिए नरिन्दे सकोरिण्टमल्लदामेणं छत्तेणं धरिज्जमाणेणं उभओ चउचामरवालवीइयङ्गे मङ्गलजयसद्दकयालोए अणेगगणनायगदण्डनायगराईसरतलवरमाडम्बियकोडुम्बियमन्तिमहामन्तिगणगदोवारियअमच्चचेडपीढमद्दनगरनिगमसेट्ठिसेणावइसत्थवाहदूयसंधिवालसद्धिं संपरिवुडे धवलमहामेहनिग्गए विव गहगणदिप्पन्ततारागणाण मज्झे ससि व्व पियदसणे नरवई मज्जणघराओ पडिनिग्गच्छइ ॥

29. 4. अट्ठाइं जहा दढपइन्नो [जाव] सिज्झिहिहि. The whole passage would be as follows —

तए णं तं दढपइन्नं दारगं अम्मापियरो साइरेगअट्ठवासजायगं जाणित्ता सोभणंसि तिहिकरणनक्खत्तमुहुत्तंसि ण्हाय कयवलिकम्मं कयकोउयमंगलपायच्छित्तं सव्वालंकारविभूसिय करेत्ता महया इड्ढिसक्कारसमुदएणं कलायरियस्स उवणेहिन्ति । तए णं से कलायरिए तं दढपइन्नं दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं कलाओ सुत्तओ अत्थओ पसिक्खावेहिइ य सेहावेहिइ य । तं जहा—लेहं गणियं रूव नट्टं गीय वाइयं सरगय पोक्खरगयं समतालं जूयं जणवायं पासगं अट्ठावयं :पोरेकत्तं दगमट्टियं अन्नविहिं पाणविहिं वत्थविहिं विलेवणविहिं सयणविहिं अज्जं ;पहेलिय मागहियं गाहं गोइयं सिलोगं हिरण्णजुत्तिं सुवण्णजुत्तिं

चुण्णजुत्तिं आभरणविहिं तरुणीपडिकम्मं इत्थिलक्खणं पुरिसलक्खणं गयलक्खणं गोणलक्खणं कुक्कुडलक्खणं छत्तलक्खणं दण्डलक्खणं असिलक्खणं मणिलक्खणं कागणिलक्खणं वत्थुविज्जं नगरमाणं खन्धवारं चारं पडिचारं वूहं पडिवूहं चक्कवूहं सगडवूहं जुद्धं निजुद्धं जुद्धाइजुद्धं अट्ठिजुद्धं मुट्ठिजुद्धं बाहुजुद्धं लयाजुद्धं ईसत्थं छरुप्पवायं धणुव्वेयं हिरण्णपागं सुवण्णपागं सुत्तखेड्डं वट्टखेड्डं नालियाखेड्डं पत्तच्छेज्जं कडगच्छेज्जं सज्जीवं निज्जीवं सउणरुयमिति। तए णं से कलायरिए तं दढपइन्नं दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं कलाओ सुत्तओ य अत्थओ य गन्थओ य करणओ य सिक्खावेत्ता सेहावेत्ता अम्मापिऊणं उवणेहिइ। तए णं तस्स दढपइन्नस्स दारगस्स अम्मापियरो तं कलायरियं विउलेणं असणपाणखाइमसाइमेणं वत्थगंधमल्लालंकारेणं सक्कारिस्सन्ति संमाणिस्सन्ति। संमाणित्ता विउलं जीवियारिहं पीइदाणं दलइस्सन्ति। दलइत्ता पडिविसज्जेहिन्ति ॥

तए णं से दढपइन्ने दारए उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्वणगमणुपत्ते बावत्तरिकलापण्डिए अट्ठारसविहदेसिप्पगारभासाविसारए नवङ्गसुत्तपडिबोहए गीयरई गन्धव्वनट्टकुसले सिङ्गारागारचारुवेसे संगयगयहसियभणियचिट्ठियविलाससंलावनिउणजुत्तोवयारकुसले हयजोही गयजोही बाहुजोही बाहुप्पमद्दी अलंभोगसमत्थे साहसिए वियालचारी यावि भविस्सइ। तए णं तं दढपइन्नं दारगं अम्मापियरो उम्मुक्कबालभावं जाव वियालचारिं च वियाणित्ता विउलेहिं अन्नभोगेहिं य पाणभोगेहिं

य लेणभोगेहि य वत्थभोगेहि य सयणभोगेहि य उवनिमन्तेहिन्ति । तए णं से दढपइन्ने दारए तेहिं विउलेहिं अन्नभोएहिं जाव सयणभोगेहिं नो सज्जिहिइ नो गिज्झिहिइ नो मुच्छिहिइ नो अज्झोववज्जिहिइ । से जहानामए पउमुप्पले इ वा पउमे इ वा जाव सयसहस्स पत्ते इ वा पङ्के जाए जले संवुड्ढे नोवलिप्पइ जलरएणं एवामेव दढपइन्ने वि दारए कामेहिं जाए भोगेहि संवड्ढिए नोवलिप्पहिइ मित्तनाइनियगसयणसंबंधिपरिजणेणं । से ण तहारूवाणं थेराण अन्तिए केवलं बोहिं बुज्झिहिइ बुज्झिहित्ता मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से णं अणगारे भविस्सइ, ईरियासमिए जाव सुहुयहुयासणो इव तेयसा जलन्ते । तस्स णं भगवओ अणुत्तरेणं नाणेणं एवं दंसणेणं चरित्तेणं आलएणं विहारेण अज्जवेण मद्दवेण लाघवेणं खन्तीए गुत्तीए मुत्तिए अणुत्तरेणं सव्वसंजमतवसुचरियफलनिव्वाणमग्गेणं अप्पाणं भावेमाणस्स अणन्ते अणुत्तरे कसिणे पडिपुण्णे निरावरणे निव्वाघाए केवलवरनाणदंसणे समुप्पज्जिहिइ । तए ण से भगव अरहा जिणे केवली भविस्सइ, सदेवमणुयासुरस्स लोगस्स परियागं जाणिहिइ । तं जहा-आगइं गइं ठिइ चवणं उववाय तक्कं कड मणोमाणसियं खइयं भुत्त पडिसेवियं आवीकम्म रहोकम्मं-अरहा अरहस्सभागी, त तं मणवयजोगे वट्टमाणाणं सव्वलोए सव्वजीवाणं सव्वभावे जाणमाणे पासमाणे विहरिस्सइ । तए णं दढपइन्ने केवली एयारूवेणं विहारेणं विहरमाणे बहूइं वासाइं केवलि परियागं पाउणित्ता अप्पणो आउसेसं आभोएत्ता बहूइ भत्ताइ पच्चक्खाइस्सइ । पच्चक्खाइत्ता बहूइं भत्ताइं अण-

सणाए छेहस्सइ । छेहत्ता जस्सट्ठाए कीरइ नग्गभावे मुण्डभावे केसलोए बम्भचेरवासे अण्हाणगं अदन्तवणं अणुवहाणगं भूमिसेज्जाओ फलहसेज्जाओ परघरपवेसो लद्धावलद्धाइं माणावमाइं परेसिं हिलणाओ खिसणाओ गरहणा उच्चावया विरूवा बावीसं परीसहोवसग्गा गामकण्टगा अहियासिज्जन्ति तमट्ठं आराहेइ । आराहित्ता चरिमेहिं उस्सासनिस्सासेहिं सिज्झिहिइ बुज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सव्वदुक्खाणमन्तं करेहिइ ॥

*31–17* तेणं ओरालेणं जहा मेहो etc. The passage will be found in the ज्ञाताधर्मकथा ( Ed. of आगमोदय-समिति ) on pages 73–75.

*32–5* महाविदेहे वासे जहा दढपइन्नो [जाव] अन्तं काहिइ. The full passage will be found under अड्ढाइं जहा दढपइन्नो in this Appendix.

*34–16* चउहिं सामाणियसाहस्सीहिं [ जाव ] विहरइ. The full passage runs as follows:—

चउहिं सामाणियसाहस्सीहिं चउहिं अग्गमहिसीहिं सपरिवाराहिं तिहिं परिसाहिं सत्तहिं अणियाहिं सत्तहिं अणियाहिवईहिं सोलसहिं आयरक्खदेवसाहस्सीहिं अन्नेहि य बहूहिं विमाणवासीहिं वेमाणिएहिं देवेहिं देवीहिं य सद्धिं संपरिवुडे महयाहयनट्टगीयवाइयतन्तीतलताललुडियघणमुइङ्गपडुप्पवाइयरवेणं दिव्वाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

*35–3* जहा सूरियामे...पडिगओ. This passage refers *to practically the whole of the first half of the*

रायपसेणियसुत्त, particulary to pages 13–54 the आगमोदयसमिति edition.

36–10 भन्ते...पुच्छा। कूडागारसाला। सरीरं अणुपविट्ठा। पुव्वभवो. These expressions refer to the following passage from रायपसेणियसुत्तः—

"भन्ते" त्ति भगवं गोयमे समणं भगवं महावीरं वन्दइ नमंसइ,नमंसित्ता एवं वयासी–"सूरियाभस्स णं भन्ते देवस्स एसा दिव्वा देविड्ढी दिव्वा देवज्जुइ दिव्वे देवाणुभावे कहिं गए, कहिं अणुपविट्ठे ?" "गोयमा, सरीरं गए, सरीरं अणुपविट्ठे ।" "से केणट्ठेणं, भन्ते, एवं वुच्चइ सरीरं गए सरीरं अणुपविट्ठे ।" "गोयमा, से जहानामए कूडागारसाला सिया दुहओ लित्ता दुहओ गुत्ता गुत्तदुवारा निवाया निवायगम्भीरा । तीसे णं कुडागारसालाए अदूरसामन्ते एत्थ णं महेगे जणसमूहे चिट्ठइ । तए णं से जणसमूहे एगं महं अब्भवद्दलगं वा वासवद्दलगं वा महावायं वा एज्जमाणं पासइ । पासित्ता तं कुडागारसालं अन्तो अणुपविसित्ताणं चिट्ठइ । से तेणट्ठेणं, गोयमा, एवं वुच्चइ सरीरं अणुपविट्ठे।......तेणं, भन्ते, देवेणं सा दिव्वा देविड्ढी...किण्णा लद्धे, किण्णा पत्ते किण्णा अभिसमन्नागए? पुव्वभवे के आसी? किंनामए वा को वा गोत्तेणं ? कयरंसि वा गामंसि वा जाव संनिवेसंसि वा ? किं वा दच्चा किं वा भोच्चा किं वा किच्चा किं वा समायरित्ता कस्स वा तहारूवस्स वा समणस्स माहणस्स वा अन्तिए एगमवि आरियं धम्मियं सुवयणं सोच्चा निसम्म जेणं तेण देवेण सा दिव्वा देविड्ढी जाव देवाणुभावे लद्धे ?

"गोयमा" इ समणे भगवं महावीरे भगवं गोयमं आमन्तेत्ता एवं वयासी-" एवं खलु, गोयमा " ॥

35. 13. अड्ढे [जाव] अपरिभूए. The passage is as follows:—

अड्ढे दित्ते वित्ते वित्थिण्णविउलभवणसयणासणजाणवाहणे बहुधणबहुजायरूवरयए आओगपओगसंपउत्ते विच्छड्डियपउरभत्तपाणे बहुदासीदासगोमहिसगवेलगप्पभूए बहुजणस्स अपरिभूए ।

35. 14. बहूणं नगरनिगम जहा आणन्दो. The full passage runs as follows:—

बहूणं नगरनिगमसेट्ठिसेणावइसत्थवाहदूयसंधिवालाणं बहुसु कज्जेसु य कारणेसु य मन्तेसु य कुडुम्बेसु य गुज्झेसु य रहस्सेसु य निच्छएसु य ववहारेसु य आपुच्छणिज्जे पडिपुच्छणिज्जे सयस्स वि य णं कुडुम्बस्स मेढी पमाणं आहारे आलम्बणं चक्खू, मेढीभूए जाव सव्वकज्जवड्ढावए यावि होत्था ॥

35.16. आइगरे जहा महावीरो. The description will be found under समणेणं जाव संपत्तेणं in this Appendix.

37.15. *रिउव्वेय [जाव] सुपरिनिट्ठिए. Full passage runs* as follows:—

रिउव्वेयजउव्वेयसामवेयाथव्वाणं इइहासपञ्चमाणं निघण्टुछट्ठाण सङ्गोवङ्गाणं सरहस्साणं चउण्हं वेयाणं धारए सारए पारए सडङ्गवी सट्ठितन्तविसारए संखाणे सिक्खाकप्पे वागरणे छन्दे निरुत्ते जोइसामयणे अन्नेसु य बम्हण्णएसु सत्थेसु सुपरिनिट्ठिए ॥

37. 21. अट्ठाइं हेऊइं...जहा पण्णत्तीए. The full passage would run as follows:—

अट्ठाइं हेऊइं पसिणाइं कारणाइं वागरणाइं पुच्छामि ॥

37. 23. जत्ता ते...[जाव] संबुद्धे. Add to the text after एगे भवं the following:—

दुवे भवं? तहा अक्खए अव्वए निच्चे अवट्ठिए आय त्ति ।

39. 6. विउलं असणं...[जाव] आपुच्छित्ता. The full passage is as under.

विउलं असणपाणखाइमसाइमं उवक्खडावेत्ता मित्तनाइनियगसंबंधिपरिजणं आमन्तेत्ता तं मित्तनाइनियगसंबंधिपरिजणं विउलेणं असणपाणखाइमसाइमेणं वत्थगन्धमल्लालंकारेण य सक्कारेत्ता सम्माणेत्ता तस्सेव मित्तनाइनियगसंबंधिपरिजणस्स पुरओ जेट्ठपुत्त ठवित्ता तं मित्तनाइनियगसंबंधिपरिजणं जेट्ठपुत्तं च आपुच्छित्ता ॥

45. 24. देवसयणिज्जंसि [जाव] ओगाहणाए. This passage is as under देवसयणिज्जंसि देवदूसन्तरिया अङ्गुलस्स असंखेज्जभागमेत्ताए ओगाहणाए ।

51. 15. आलित्ते णं भन्ते. etc. The full passage runs as follows:—

आलित्ते णं, भन्ते, लोए; पलित्ते णं, भन्ते, लोए; आलित्तपलित्ते ण, भन्ते, लोए जराए मरणेण य ॥

53. 1. कल्लं [जाव] जलन्ते. The full passage is as under:

कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिल्लियंमि अहापण्डुरे पभाए रत्तासोगपगासकिंसुयसुय-

मुद्दगुञ्जद्धरागबन्धुजीवगपारावयचलणनयणपरहुयसुरत्तलोयणजासुयणकुसुमजलियजलणतवणिज्जकलसहिङ्गुलयनिगरूयाइरंगरेहन्तसस्सिरीए दिवायरे अहकमेण उदिए तस्स दिणकरकरपरपरावयारपारद्धंमि अन्धयारे बालातवकुंकुमेण खइयव्व जीवलोए लोयणविसआणुआसविगसन्तविसदद्दसियंमि लोए कमलागरसण्डबोहए उट्ठियम्मि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलन्ते ॥

54,25, सीय [जाव] विविहा. The full passage runs as follows:—

सीयं उण्हं...वाइया पित्तिया सिम्भिया संनिवाइया विविहा रोगायङ्का ॥

56, 10, उच्चनीय [जाव] अडमाणे. The full passage runs as follows:—

उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए अडमाणे ॥

58, 2, अभिगय [जाव] अप्पाणं भावेमाणी. The fuil passage is as foilows:—

अभिगयजीवाजीवा उवलद्धपुण्णपावा आसवसंवरनिज्जरकिरियाहिगरणबंधमोक्खकुसला असहिज्जा देवासुरनागसुवण्णजक्खरक्खसकिंनरकिंपुरिसगरुलगन्धव्वमहोरगाईहिं देवगणेहिं निग्गन्थाओ पावयणाओ अणइक्कमणिज्जा निग्गंथे पावयणे निस्संकिआ निक्कंखिआ निव्वितिगिच्छा लद्धट्ठा गहियट्ठा पुच्छियट्ठा अहिगयट्ठा विणिच्छियट्ठा अट्ठिमिञ्जपेम्माणुरागरत्ता अयमाउसो निग्गंथे पावयणे अट्ठे अयं परमट्ठे सेसे अणट्ठे, ऊसियफलिहा अवंगुयदुवारा चियत्त-

न्तेउरघरप्पवेसा चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु पडिपुण्णं पोसहं सम्मं अणुपालेमाणा समणे निग्गंथे फासुएसणिज्जेणं असणपाणखाइमसाइमेणं पीढफलगसेज्जासंथारेणं वत्थपडिग्गहकंबलपायपुञ्छणेणं ओसहभेसज्जेणं पडिलाभेमाणा पडिलाभेमाणा बहूहिं सीलव्वयगुणवेरमणपच्चक्खाणपोसहोववासेहिं य अप्पाणं भावेमाणा विहरइ ॥

66 9. दुवालसजोयणायामा [जाव] पच्चक्खं देवलोयभूया. The full passage runs as follows:—

दुवालसजोयणायामा धणवइमइनिम्मिया चामीयरपवरपागारनाणामणिपञ्चवण्णकविसीसगसोहिया अलयापुरिसंकासा पमुइयपक्कीलिया पच्चक्खं देवलोयभूया ॥

67.2 सव्वोउयपुप्फ [जाव] दरिसणिज्जे. The full passage runs as follows:—

सव्वोउयपुप्फफलसमिद्धे रम्मे नन्दणवणप्पगासे पासादीए ४ ॥

68. 17. अप्पेगइया हयगया [ जाव ] पुरिसवग्गुरापरिक्खित्ता. The full passage would run as follows:—

अप्पेगइया हयगया गयगया पायचारविहारेणं वन्दावन्दएहिं पुरिसवग्गुरापरिक्खित्ता ॥

69. 24. सद्द [जाव]. The full passage runs as follows:-

सद्दफरिसरसरूवगन्धे पञ्चविहे माणुस्सगे कामभोए भुञ्जमाणे विहरइ ॥

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# द्वितीयं परिशिष्टम्

## महाबलजन्मादिवर्णनम्

[ भगवतीसूत्रात्—११.११ ]

तेणं कालेणं तेणं समएणं हत्थिणागपुरे नामं नगरे होत्था । वण्णओ । सहसम्बवणे उज्जाणे । वण्णओ । तत्थ णं हत्थिणागपुरे नगरे बले नाम राया होत्था । वण्णओ । तस्स णं बलस्स रन्नो पभावई नामं देवी होत्था । सुकुमाल° । वण्णओ । जाव विहरइ । तए णं सा पभावई देवी अन्नया कयाइ तंसि तारिसगंसि वासघरंसि अब्भिन्तरओ सचित्तकम्मे बाहिरओ दूमियघट्ठमट्ठे विचित्तउल्लोगचिल्लियतले मणिरयणपणासियन्धयारे बहुसमसुविभत्तदेसभाए पञ्चवण्णसरससुरभिमुक्कपुप्फपुञ्जोवयारकलिए कालगुरुपवरकुंदुरुक्कतुरुक्कधूवमघमघन्तगन्धुद्धुयाभिरामे सुगन्धिवरगन्धिए गन्धवट्टिभूए तंसि तारिसगंसि सयणिज्जंसि सालिङ्गणवट्टिए उभओ बिब्बोयणे दुहओ उन्नए मज्झे णयगम्भीरे गङ्गापुलिणवालुयउद्दालसालिसए उवचियखोमियदुगुल्लपट्टपडिच्छायणे सुविरइयरयत्ताणे रत्तंसुयसंवुए सुरम्मे आइणगरूयबूरनवणीयतूलफासे सुगन्धवरकुसुमचुण्णसयणो-

चयारकलिए अद्धरत्तकालसमयंसि सुत्तजागरा ओहीरमाणी २ अयमेयारूवं ओरालं कल्लाणं सिवं धन्नं मंगल्लं सस्सिरियं महासुविणं पासित्ताणं पडिबुद्धा ॥

हाररययखीरसागरससङ्ककिरणदगरययरययमहासेलपण्डुरतरोरुरमणिज्जपेच्छणिज्जं थिरलट्ठपउट्ठवट्टपीवरसुसिलिट्ठविसिट्ठतिक्खदाढाविडम्बियमुहं परिकम्मियजच्चकमलकोमलमाइअसोभन्तलट्ठउट्ठं रत्तुप्पलपत्तमउअसुकुमालतालुजीहं मूसागयपवरकणगतावियआवत्तायन्तवट्टतडिविमलसरिसनयणं विसालपीवरोरुं पडिपुण्णविपुलखन्धं मिउविसयसुहुमलक्खणपसत्थवित्थिण्णकेसरसडोवसोभियं ऊसियसुनिम्मियसुजायअप्फोडियलङ्गूलं सोमं सोमाकारं लीलायन्तं जम्भायन्तं नहयलाओ ओवयमाणं नियगवयणमतिवयन्तं सीहं सुविणे पासित्ताणं पडिबुद्धा ॥

तए णं सा पभावई देवी अयमेयारूवं ओरालं जाव सस्सिरियं महासुविणं पासित्ताणं पडिबुद्धा समाणी हट्ठतुट्ठ° जाव °हियया धाराहयकलम्बपुप्फगं पिव समूसियरोमकूवा तं सुविणं ओगिण्हइ, ओगिण्हित्ता सयणिज्जाओ अब्भुट्ठेइ,२ अतुरियमचवलमसंभन्ताए अविलम्बियाए रायहंससरिसीए गईए जेणेव बलस्स रन्नो सयणिज्जे तेणेव उवागच्छइ, २ बलं रायं ताहिं इट्ठाहिं कन्ताहिं पियाहिं मणुन्नाहिं मणामाहिं ओरालाहिं कल्लाणाहिं सिवाहिं धन्नाहिं मङ्गल्लाहिं सस्सिरीयाहिं मियमहुरमञ्जुलाहिं गिराहिं संलवमाणी २ पडिबोहेइ, २ बलेणं रन्ना अब्भणुन्नाया समाणी नाणामणिरयणभत्तिचित्तंसि भद्दासणंसि निसीयइ, २ आसत्था वीसत्था सुहासणवरगया बलं रायं ताहिं इट्ठाहिं कन्ताहिं जाव संलवमाणी २ एवं वयासी—

'एवं खलु अहं, देवाणुप्पिया, अज्ज तंसि तारिसगंसि सयणिज्जंसि सालिंगण° तं चेव जाव नियगवयणमइवयन्तं सीहं सुविणे पासित्ताणं पडिबुद्धा । तं णं, देवाणुप्पिया, एयस्स ओरालस्स जाव महासुविणस्स के मन्ने कल्लाणे फलवित्तिविसेसे भविस्सइ ?' तए णं से बले राया पभावईए देवीए अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ° जाव हयहियए धाराहयनीवसुरभिकुसुमचञ्चुमालइयतणुयऊसवियरोमकूवे त सुविणं ओगिण्हइ, ईहं पविसइ । ईहं पविसित्ता अप्पणो साभाविएणं मइपुव्वएणं बुद्धिविन्नाणेणं तस्स सुविणस्स अत्थोग्गहणं करेइ २ पभावइं देविं ताहिं इट्ठाहिं कन्ताहिं जाव मङ्गलाहिं मियमहुरसस्सिरि...संलवमाणे २ एवं वयासी—

'ओराले णं तुमे, देवी, सुविणे दिट्ठे, कल्लाणे णं तुमे, जाव सस्सिरीए णं तुमे देवी,सुविणे दिट्ठे । आरोग्गतुट्ठिदीहाउकल्लाणमङ्गलकारए णं तुमे,देवी सुविणे दिट्ठे अत्थलाभो देवाणुप्पिए, भोगलाभो देवाणुप्पिए, पुत्तलाभो देवाणुप्पिए, रज्जलाभो देवाणुप्पिए, एवं खलु तुमं देवाणुप्पिए, नवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्ठमाणराइंदियाणं विइक्कन्ताणं अम्हं कुलकेउं कुलनन्दिकरं कुलजसकरं कुलाधारं कुलपायवं कुलविवद्धकरं सुकुमालपाणिपायं अहीणपडिपुण्णपञ्चिन्दियसरीरं जाव ससिसोमाकारं कन्तं पियदंसणं सुरूवं देवकुमारसमप्पभं दारगं पयाहिसि ॥

'से वि य णं दारए उम्मुक्कबालभावे विन्नायपरिणयमेत्ते जोव्वणगमणुप्पत्ते सूरे वीरे विक्कन्ते वित्थिण्णविउलबलवाहणे रज्जवई राया भविस्सइ । तं उराले णं तुमे, जाव

सुमिणे दिट्ठे, आरोग्गतुट्ठि° जाव मङ्गलकारए णं तुमे, देवी, सुमिणे दिट्ठे'त्ति कट्टु पभावइं देविं ताहिं इट्ठाहिं जाव वग्गूहिं दोच्चं पि तच्चं पि अणुबूहइ। तए णं सा पभावई देवी बलस्स रन्नो अन्तियं एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ° करयल° जाव एवं वयासी-'एवमेयं देवाणुप्पिया, तहमेयं देवाणुप्पिया, अवितहमेयं देवाणुप्पिया, असंदिद्धमेयं देवाणुप्पिया, इच्छियमेयं देवाणुप्पिया, पडिच्छियमेयं देवाणुप्पिया, इच्छियपडिच्छियमेयं देवाणुप्पिया, से जहेयं तुब्भे वयह' त्ति कट्टु तं सुविणं सम्मं पडिच्छइ, २ बलेणं रन्ना अब्भणुन्नाया समाणी नाणामणिरयणभत्तिचित्ताओ भद्दासणाओ अब्भुट्ठेइ, २ अतुरियमचवल° जाव गईए जेणेव सए सयणिज्जे तेणेव उवागच्छइ, २ सयणिज्जंसि निसीयइ, २ एवं वयासी—'मा मे से उत्तमे पहाणे मङ्गल्ले सुविणे अन्नेहिं पावसुमिणेहिं पडिहम्मिस्सइ' त्ति कट्टु देवगुरुजणसंबद्धाहिं पसत्थाहिं मङ्गल्लाहिं धम्मियाहिं कहाहिं सुविणजागरियं पडिजागरमाणी २ विहरइ ॥

तए णं से बले राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—'खिप्पामेव, भो देवाणुप्पिया, अज्ज सविसेसं बाहिरियं उवट्ठाणसालं गन्धोदयसित्तसुइअसमज्जिओवलित्तं सुगन्धवरपञ्चवण्णपुप्फोवयारकलियं कालागुरुपवरकुन्दुरुक्क° जाव गन्धवट्टिभूयं करेह य करावेह य, २ सीहासणं रएह, २ ममेयं जाव पच्चप्पिणह। तए णं ते कोडुम्बिय° जाव पडिसुणेत्ता खिप्पामेव सविसेसं बाहिरियं उवट्ठाणसालं जाव पच्चप्पिणन्ति ॥

तए णं से बले राया पच्चूसकालसमयंसि सयणि-

ज्जाओ अब्भुट्ठेइ, २ पायपीढाओ पच्चोरुहइ, २ जेणेव अट्टणसाला तेणेव उवागच्छइ, अट्टणसालं अणुपविसइ, जहा उववाइए, तहेव अट्टणसाला तहेव मज्जणघरे, जाव ससि व्व पियदंसणे नरवई मज्जणघराओ पडिनिक्खमइ, २ जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ, २ सीहासणवरंसि पुरत्थाभिमुहे निसीयइ, २ अप्पणो उत्तरपुरत्थिमे दिसीभाए अट्ठ भद्दासणाइं सेयवत्थपच्चुत्थुयाइं सिद्धत्थगकयमङ्गलोवयाराइं रयावेइ, २ अप्पणो अदूरसामन्ते नाणामणिरयणमण्डियं अहियपेच्छणिज्जं महग्घवरपट्टणुग्गयं सण्हपट्टबहुभत्तिसयचित्तताणं ईहामियउसभ जाव भत्तिचित्तं अब्भिन्तरियं जवणियं अञ्छावेइ २ नाणामणिरयणभत्तिचित्तं अत्थरयमउयमसूरगोत्थयं सेयवत्थपच्चुत्थुयं अङ्गसुहफासुयं सुमउयं पभावईए देवीए भद्दासणं रयावेइ, २ कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—

'खिप्पामेव, भो देवाणुप्पिया, अट्ठङ्गमहानिमित्तसुतत्थधारए विविहसत्थकुसले सुविणलक्खणपाढए सद्दावेह' तए णं ते कोडुम्बियपुरिसा जाव पडिसुणेत्ता बलस्स रन्नो अन्तियाओ पडिनिक्खमइ, सिग्घं तुरियं चवलं चण्ड वेइयं हत्थिणपुरं नगरं मज्झंमज्झेणं जेणेव तेसिं सुविणलक्खणपाढगाणं गिहाइं, तेणेव उवागच्छन्ति, २ ते सुविणलक्खणपाढए सद्दावेन्ति। तए णं ते सुविणलक्खणपाढगा बलस्स रन्नो कोडुम्बियपुरिसेहिं सद्दाविया समाणा हट्ठतुट्ठ ण्हाया कय जाव सरीरा सिद्धत्थगहरियालियाकयमङ्गलमुद्धाणा सएहिंतो गेहेहिंतो निग्गच्छन्ति, हत्थिणापुरं नगरं मज्झंमज्झेणं जेणेव बलस्स रन्नो भवणवरवडिंसए तेणेव उवागच्छन्ति, करयल बलरायं जएणं विजएणं वद्धावेन्ति।

तए णं ते सुविणलक्खणपाढगा बलेणं रन्ना वन्दियपूइअसक्कारियसंमाणिया पत्तेयं २ पुव्वन्नत्थेसु भद्दासणेसु निसीयन्ति । तए ण से बले राया पभावइं देविं जवणियन्तरियं ठावेइ, २ पुप्फफलपडिपुण्णहत्थे परेणं विणएणं ते सुविणलक्खणपाढए एवं वयासी–'एवं खलु, देवाणुप्पिया, पभावई देवी अज्ज तंसि तारिसगंसि वासघरंसि जाव सीह सुविणे पासित्ताणं पडिबुद्धा । तं णं, देवाणुप्पिया, एयस्स ओरालस्स जाव के मन्ने कल्लाणे फलवित्तिविसेसे भविस्सइ ?' तए णं सुविणलक्खणपाढगा बलस्स रन्नो अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ तं सुविणं ओगिण्हइ, ईहं अणुप्पविसइ, तस्स सुविणस्स अत्थोग्गहणं करेइ २ अन्नमन्नेण सद्धिं संचालेन्ति, तस्स सुविणस्स लद्धट्ठा पुच्छियट्ठा विणिच्छियट्ठा अभिगयट्ठा बलस्स रन्नो पुरओ सुविणसत्थाइं उच्चारेमाणा २ एवं वयासी–'एवं खलु, देवाणुप्पिया, अम्हं सुविणसत्थंसि बायालीसं सुविणा, तीसं महासुविणा, बावत्तरिं सव्वसुविणा दिट्ठा। तत्थ णं देवाणुप्पिया, तित्थगरमायरो वा चक्कवट्टिमायरो वा तित्थगरंसि वा चक्कवट्टिंसि वा गब्भं वक्कममाणंसि एएसिं तीसाए महासुविणाणं इमे चोद्दस महासुविणे पासित्ताणं पडिबुज्झन्ति । तं जहा—

"गयवसहसीहअभिसेयदामससिदिणयरं झयं कुम्भं ।
पउमसरसागरविमाणभवणरयणुच्चयसिहिं च ॥

वासुदेवमायरो वा वासुदेवंसि गब्भं वक्कममाणंसि एएसिं चोद्दसण्हं महासुविणाणं अन्नयरं एगं महासुविणं पासित्ताणं पडिबुज्झन्ति । इमे य णं, देवाणुप्पिया, पभावईए देवीए एगे महासुविणे दिट्ठे, अत्थलाभो देवाणुप्पिए,

भोगलाभो देवाणुप्पिए, पुत्तलाभो देवाणुप्पिए, रज्जलाभो देवाणुप्पिए, एवं खलु देवाणुप्पिए, पभावई देवी नवण्हं मासाणं बहुपडिपुण्णाणं जाव वीइक्कन्ताणं तुम्हं कुलकेउं जाव पयाहिइ । से वि य णं दारए उम्मुक्कबालभावे जाव रज्जवई राया भविस्सइ, अणगारे वा भावियप्पा । तं ओराले णं देवाणुप्पिया, पभावईए देवीए सुविणे दिट्ठे, जाव आरोग्गतुट्ठिदीहाउअकल्लाण जाव दिट्ठे ' ॥

तए णं से बले राया सुविणलक्खणपाढगाणं अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ करयल जाव कट्टु ते सुविणलक्खणपाढगे एवं वयासी-' एयमेयं, देवाणुप्पिया, जाव से जहेयं तुब्भे वयह ' त्ति कट्टु तं सुविणं सम्मं पडिच्छइ । २ सुविणलक्खणपाढए विउलेणं असणपाणखाइमसाइमपुप्फवत्थगन्धमल्लालंकारेणं सक्कारेइ संमाणेइ, २ विउलं जीवियारिहं पीइदाणं दलयइ, २ पडिविसज्जेइ, २ सीहासणाओ अब्भुट्ठेइ, २ जेणेव पभावई देवी तेणेव उवागच्छइ २ पभावइं देविं ताहिं इट्ठाहिं कन्ताहिं जाव संलवमाणे २ एवं वयासी-' एवं खलु देवाणुप्पिए, सुविणसत्थंसि बायालीसं सुविणा, तीसं महासुविणा, बावत्तरिं सव्वसुविणा दिट्ठा । तत्थ णं देवाणुप्पिए, तित्थगरमायरो वा चक्कवट्टिमायरो वा तं चेव जाव अन्नयरं एगं महासुविणं पासित्ताणं पडिबुज्झन्ति । इमे य णं तुमे देवाणुप्पिए, एगे महासुविणे दिट्ठे, तं ओराले णं तुमे देवी, सुविणे दिट्ठे, जाव रज्जवई राया भविस्सइ, अणगारे वा भावियप्पा । तं ओराले ण तुमे, देवी, सुविणे दिट्ठे त्ति ' कट्टु पभावइं देविं ताहिं इट्ठाहिं कन्ताहिं जाव दोच्चं पि तच्चं पि अणुवूहइ ॥

तए णं सा पभावई देवी बलस्स रन्नो अन्तियं एय- मट्ठं सोच्चा निसम्म हट्ठतुट्ठ करयल जाव एव वयासी– 'एवमेयं देवाणुप्पिया, जाव तं सुविणं सम्मं पडिच्छइ,२ बलेणं रन्ना अब्भणुन्नाया समाणी नाणामणिरयणभत्तिचित्त जाव अब्भुट्ठेइ । अतुरियमचवल जाव गईए जेणेव सए भवणे तेणेव उवागच्छइ, २ सयंभवणमणुपविट्ठा ॥

तए णं सा पभावई देवी ण्हाया कयबलिकम्मा जाव सव्वालंकारविभूसिया त गब्भं नाइसीएहिं नाइउण्हेहिं नाइतित्तेहिं नाइकडुएहिं नाइकसाएहिं नाइमहुरेहिं उउभयमाणसुहेहिं भोयणच्छायणगन्धमल्लेहिं जं तस्स गब्भस्स हियं मियं पत्थं गब्भपोसणं तं देसे य काले य आहारमाहारेमाणी विवित्तमउएहिं सयणासणेहिं पइरिक्कसुहाए मणाणुकूलाए विहारभूमीए पसत्थदोहला संपुण्णदोहला संमाणियदोहला अविमाणियदोहला वोच्छिन्नदोहला ववणीयदोहला ववगयरोगमोहभयपरित्तासा त गब्भं सुहं सुहेणं परिवहइ । तए ण सा पभावई देवी नवण्ह मासाणं बहुपडिपुण्णाणं अद्धट्ठमाणराइंदियाणं वीइक्कन्ताणं सुकुमालपाणिपायं अहीणपडिपुण्णपञ्चिन्दियसरीरं लक्खणवञ्जणगुणोववेयं जाव ससिसोमाकारं कन्तं पियदंसणं सुरूवं दारगं पयाया ॥

तए णं तीसे पभावईए देवीए अङ्गपडियारियाओ पभावइं देविं पसूयं जाणेत्ता जेणेव बले राया तेणेव उवागच्छन्ति, करयल जाव बलं रायं जएणं विजएणं वद्धावेन्ति, २ एवं वयासी—'एवं खलु, देवाणुप्पिया, पभावईपिय-

हयाए पियं निवेदेमो, पियं मे भवउ'। तए णं से बले राया अङ्गपडियारियाणं अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ जाव धाराहयणीव जाव रोमकुवे तासिं अङ्गपडियारियाणं मउडवज्जं जहामालियं ओमेयं दलयइ, सेयं रययामयं विमलसलिलपुण्णं भिङ्गारं च गिण्हइ, २ मत्थए धोवइ, २ विउलं जीवियारिहं पीइदाणं दलयइ, २ सक्कारेइ संमाणेइ ॥

तए णं से बले राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी-'खिप्पामेव, भो देवाणुप्पिया, हत्थिणाउरे नयरे चारगसोहणं करेह, २ माणुम्माणवड्ढणं करेह २ हत्थिणाउरं नगरं सब्भिन्तरबाहिरियं आसियसंमज्जिओवलित्तं जाव करेह कारवेह, २ जूयसहस्सं वा चक्कसहस्सं वा पूयामहामहिमसक्कारं वा उस्सवेह, २ ममेयमाणत्तियं पच्चप्पिणह। तए णं ते कोडुम्बियपुरिसा बलेणं रन्ना एवं वुत्ता जाव पच्चप्पिणन्ति। तए णं से बले राया जेणेव अट्टणसाला तेणेव उवागच्छइ, तं चेव जाव मज्जणघराओ पडिनिक्खमइ। उस्सुक्कं उक्करं उक्किट्ठं अदिज्जं अमिज्जं अभडप्पवेसं अदण्डकोडण्डिमं अधरिमं गणियावरनाडइज्जकलियं अणेगतालायराणुचरियं अणुद्धुयमुइङ्गं अमिलायमल्लदामं पमुइयपक्कीलियं सपुरजणजाणवयं दसदिवसे ठिइवडियं करेइ। तए णं से बले राया दसाहियाए ठिइवडियाए वट्टमाणीए सइए य साहस्सिए य सयसाहस्सिए य जाए य दाए य भाए य दलमाणे य दवावेमाणे य, सए य साहस्सिए य लम्भेमाणे पडिच्छेमाणे पडिच्छावेमाणे एवं विहरइ। तए णं तस्स दारगस्स अम्मापियरो पढमे दिवसे ठिइवडियं करेइ, तइए दिवसे चन्दसूरदंसणियं करेइ, छट्ठे

दिवसे जागरियं करेइ, एक्कारसमे दिवसे वीइक्कन्ते निव्वुत्ते असुइजायकम्मकरणे संपत्ते बारसाहदिवसे विउलं असणं पाणं खाइमं साइमं उवक्खडावेन्ति, २ जहा सिवो, जाव खत्तिए य आमन्तेन्ति, २ तओ पच्छा ण्हाया कय, तं चेव जाव सक्कारेन्ति संमाणेन्ति, २ तस्सेव मित्तणाइ जाव राईण य खत्तियाण य पुरओ अज्जयपज्जयपिउपज्जयागयं बहुपुरिसपरंपरप्परूढं कुलाणुरूवं कुलसरिसं कुलसंताणतन्तुवद्धणकरं अयमेयारूवं गोण्णं गुणनिप्फन्नं नामधेज्जं करेन्ति-'जम्हा णं अम्ह इमे दारए बलस्स रन्नो पुत्ते पभावईए देवीए अत्तए, तं होउ णं अम्ह एयस्स दारगस्स नामधेज्जं महब्बले २,।' तए णं तस्स दारगस्स अम्मापियरो नामधेज्जं करेन्ति 'महब्बले'त्ति ॥

तए णं से महब्बले दारए पञ्चधाईपरिग्गहिए, तं जहाखीरधाईए, एवं जहा दढपइन्ने, जाव निवायनिव्वाघायंसि सुहंसुहेणं परिवड्ढइ । तए णं तस्स महब्बलस्स दारगस्स अम्मापियरो अणुपुव्वेणं ठिइवडियं वा चन्दसूरदंसावणियं वा जागरियं वा नामकरणं वा परंगामणं वा पयचंकमणं वा जेमामणं वा पिण्डवद्धणं वा पेज्जपावणं कण्णवेहणं वा संवच्छरपडिलेहणं वा चोलोयणगं च उवणयणं च अन्नाणि य बहूणि गब्भाधाणजम्मणमाइयाइं कोउयाइं करेन्ति ॥

तए णं तं महब्बलं कुमारं अम्मापियरो साइरेगट्ठवासगं जाणित्ता सोभणंसि तिहिकरणनक्खत्तमुहुत्तंसि, एवं जहा दढप्पइन्नो, जाव अलंभोगसमत्थे जाए यावि होत्था। तए णं तं महब्बलं कुमारं उम्मुक्कबालभावं जाव अलंभोगसमत्थं वियाणित्ता अम्मापियरो अट्ठ पासायवडिं-

सए करेन्ति, अब्भुग्गयमूसियपहसिए इव, वण्णओ जहा रायपसेणइज्जे, जाव पडिरूवे। तेसिं णं पासायवडिंसगाणं बहुमज्झदेसभागे एत्थ णं महेगं भवणं करेन्ति अणेगखम्भसयसंनिविट्ठं, वण्णओ जहा रायपसेणइज्जे, पेच्छाघरमण्डवंसि जाव पडिरूवे ॥

तए णं तं महब्बलं कुमारं अम्मापियरो अन्नया कयावि सोभणंसि तिहिकरणदिवसनक्खत्तमुहुत्तंसि ण्हायं कयबलिकम्मं कयकोउयमङ्गलपायच्छित्तं सव्वालंकारविभूसियं पमक्खणगण्हाणगीयवाइयपसाहणट्ठङ्गतिलगकङ्कणअविहववहुउवणीय मङ्गलसुजम्पिएहि य वरकोउयमङ्गलोवयारकयसन्तिकम्मं सरिसयाणं सरित्तयाणं सरिव्वयाणं सरिसलावण्णरूवजोव्वणगुणोववेयाणं विणीयाणं कयकोउयमङ्गलपायच्छित्ताणं सरिसएहिंतो रायकुलेहिंतो आणिल्लियाणं अट्ठण्हं रायवरकन्नाणं एगदिवसेणं पाणिं गिण्हाविंसु॥

तए णं तस्स महाबलस्स कुमारस्स अम्मापियरो अयमेयारूवं पीइदाणं दलयन्ति। तं जहा-अट्ठ हिरण्णकोडीओ, अट्ठ सुवण्णकोडीओ, अट्ठ मउडे मउडप्पवरे, अट्ठ कुण्डलजुए कुण्डलजुयप्पवरे, अट्ठ हारे हारप्पवरे, अट्ठ अद्धहारे अद्धहारप्पवरे, अट्ठ एगावलीओ एगावलिप्पवराओ, एवं अट्ठ मुत्तावलीओ, एवं कणगावलीओ एवं रयणावलीओ, अट्ठ कडगजोए कडगजोयप्पवरे, एवं तुडियजोए, अट्ठ खोमजुयलाइं खोमजुयलप्पवराइं एवं वडगजुयलाइं, एवं पट्टजुयलाइं, एवं दुगुल्लजुयलाइं, अट्ठ सिरीओ, अट्ठ हिरीओ, एवं धिईओ, कित्तीओ, बुद्धीओ, लच्छीओ, अट्ठ नन्दाइं, अट्ठ भद्दाइं, अट्ठ तले तलप्पवरे, सव्वरयणामए, णियगवरभवणकेऊ अट्ठ झए झयप्पवरे, अट्ठ वए वयप्पवरे दसगोसाहस्सिएणं वएणं, अट्ठ नाडगाइं नाडगप्पवराइं बत्तीसबद्धेणं नाडएणं, अट्ठ आसे आसप्पवरे,

सव्वरयणामए सिरिघरपडिरूवए, अट्ठ हत्थी हत्थिप्पवरे, सव्वरयणामए सिरिघरपडिरूवए, अट्ठ जाणाइं जाणप्पवराइं, अट्ठ जुगाइं जुगप्पवराइं, एवं सिवियाओ, एवं सन्दमाणीओ, एवं गिल्लीओ, थिल्लीओ अट्ठ वियडजाणाइं वियडजाणप्पवराइं, अट्ठ रहे पारिजाणिए, अट्ठ रहे संगामिए, अट्ठ आसे आसप्पवरे, अट्ठ हत्थी हत्थिप्पवरे, अट्ठ गामे गामप्पवरे, दसकुलसाहस्सिएणं गामेणं, अट्ठ दासे दासप्पवरे, एवं चेव दासीओ, एवं किङ्करे, एवं कञ्चुइज्जे, एवं वरिसधरे, एवं महत्तरए, अट्ठ सोवण्णिए ओलम्बणदीवे, अट्ठ रुप्पामए ओलम्बणदीवे, अट्ठ सुवण्णरुप्पामए ओलम्बणदीवे, अट्ठ सोवण्णिए उक्कञ्चणदीवे, अट्ठ पञ्जरदीवे, एवं चेव तिण्णि वि, अट्ठ सोवण्णिए थाले, रुप्पामए थाले, अट्ठ सुवण्णरुप्पमए थाले, अट्ठ सोवण्णियाओ पत्तीओ ३, अट्ठ सोवण्णियाइं थासयाइं ३, अट्ठ सोवण्णियाइं मल्लगाइं ३, अट्ठ सोवण्णियाओ तालियाओ ३, अट्ठ सोवण्णियाओ कावइआओ ३, अट्ठ सोवण्णिए अवएडए ३, अट्ठ सोवण्णियाओ अवयक्काओ ३, अट्ठ सोवण्णिए पायपीढए ३, अट्ठ सोवण्णियाओ भिसियाओ ३, अट्ठ सोवण्णियाओ करोडियाओ ३, अट्ठ सोवण्णिए पल्लंके ३, अट्ठ सोवण्णियाओ पडिसेज्जाओ ३, अट्ठ हंसासणाइं कोञ्चासणाइं, एवं अट्ठ गरुलासणाइं, उन्नयासणाइं, पणयासणाइं दीहासणाइं, भद्दासणाइं, पक्खासणाइं, मगरासणाइं, अट्ठ पउमासणाइं, अट्ठ दिसासोवत्थियासणाइं अट्ठ तेल्लसमुग्गे, जहा रायप्पसेणइज्जे, जाव अट्ठ सरिसवसमुग्गे, अट्ठ खुज्जाओ, जहा उववाइए, जाव अट्ठ पारिसीओ, अट्ठ छत्ते, अट्ठ छत्तधारीओ चेडीओ, अट्ठ चामराओ, अट्ठ चामरधारीओ चेडीओ, अट्ठ तालियण्टे, अट्ठ तालि-

यण्टधारीओ चेडीओ, अट्ठ करोडियाधारीओ चेडीओ, अट्ठ खीरधाईओ जाव अट्ठ अङ्कधाईओ, अट्ठ अङ्गमद्दियाओ, अट्ठ ण्हावियाओ, अट्ठ पसाहियाओ, अट्ठ वण्णगपेसीओ, अट्ठ चुण्णगपेसीओ, अट्ठ कोट्ठागारीओ, अट्ठ दवकारीओ, अट्ठ उवत्थाणियाओ, अट्ठ नाडइज्जाओ, अट्ठ कोडुम्बिणीओ, अट्ठ महाणसिणीओ, अट्ठ भण्डागारिणीओ, अट्ठ अज्झाधारिणीओ, अट्ठ पुप्फधारिणीओ, अट्ठ पाणिधारिणीओ, अट्ठ बलिकारीओ, अट्ठ सेज्जाकारीओ, अट्ठ अब्भिन्तरियाओ पडिहारीओ, अट्ठ बाहिरियाओ पडिहारीओ अट्ठ मालाकारीओ, अट्ठ पेसणकारीओ अन्नं वा सुबहुं हिरण्णं वा कंसं वा दूसं वा विउलधणकणग जाव सन्तसारसावएज्जं, अलाहि जाव आसत्तमाओ कुलवंसाओ पकामं दाउं, पकामं भोत्तुं, पकामं परिभाएउं। तए णं से महब्बले कुमारे एगमेगाए भज्जाए एगमेगं हिरण्णकोडिं दलयइ, एगमेगं सुवण्णकोडिं दलयइ, एगमेगं मउडं मउडप्पवरं दलयइ, एवं तं चेव सव्वं जाव एगमेगं पेसणकारिं दलयइ, अन्नं वा सुबहुं हिरण्णं वा जाव परिभाएउं। तए णं से महब्बले कुमारे उप्पिं पसायवरगए जहा जमाली जाव विहरइ॥

तेणं कालेणं तेणं समएणं विमलस्स अरहओ पओप्पए धम्मघोसे नामं अणगारे जाइसंपन्ने, वण्णओ जहा केसिसामिस्स, जाव पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे जेणेव हत्थिणागपुरे नगरे, जेणेव सहसम्बवणे उज्जाणे, तेणेव उवागच्छइ २ अहापडिरूवं उग्गहं ओगिण्हइ, २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तए णं हत्थिणागपुरे नगरे सिंघाडगतिय० जाव परिसा पज्जुवासइ॥

तए णं तस्स महब्बलस्स कुमारस्स तं महया जणसद्दं वा जणवूहं वा, एवं जहा जमाली तहेव चिन्ता तहेव कञ्चुइज्जपुरिसं सद्दावेइ, कञ्चुइज्जपुरिसो वि तहेव

अक्खाइ, नवरं धम्मघोसस्स अणगारस्स आगमणगहियविणिच्छए करयल॰ जाव निग्गच्छइ । एवं खलु देवाणुप्पिया; विमलस्स अरहओ पउप्पए धम्मघोसे नामं अणगारे, सेसं तं चेव; जाव सो वि तहेव रहवरेणं निग्गच्छइ । धम्मकहा जहा केसिसामिस्स । सो वि तहेव अम्मापियरो आपुच्छइ, नवरं धम्मघोसस्स अणगारस्स अन्तियं मुण्डे भवित्ता अगाराओ अणगारियं पव्वइत्तए । तहेव वुत्तपडिवुत्तया, नवरं इमाओ य ते, जाया, विउलरायकुलबालियाओ, कला॰ सेसं तं चेव जाव ताहे अकामाइं चेव महब्बलकुमारं एवं वयासी-'तं इच्छामो ते, जाया, एगदिवसमवि रज्जसिरिं पासित्तए' । तए णं से महब्बले कुमारे अम्मापियराणं वयणमणुयत्तमाणे तुसिणीए संचिट्ठइ । तए णं से बले राया कोडुम्बियपुरिसे सद्दावेइ, एवं जहा सिवभद्दस्स तहेव रायाभिसेओ भाणियव्वो, जाव अभिसिञ्चइ । करयलपरिग्गहियं महब्बलं कुमारं जएणं विजएणं वद्धावेन्ति, २ जाव एवं वयासी-'भण, जाया, किं पयच्छामो;' सेसं जहा जमालिस्स तहेव, जाव तए णं से महब्बले अणगारे धम्मघोसस्स अन्तियं सामाइयाइ चोद्दस पुव्वाइं अहिज्जइ, २ बहूहिं चउत्थ जाव विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे बहुपडिपुण्णाइं दुवालस वासाइं सामण्णपरियागं पाउणइ, २ मासियाए संलेहणाए सट्ठिं भत्ताइं अणसणाए आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा उड्ढं चन्दिमसूरियं जहा अम्मडो, जाव बम्भलोए कप्पे देवत्ताए उववन्ने । तत्थ णं अत्थेगइयाणं देवाणं दस सागरोवमाइं ठिई पन्नत्ता; तत्थ णं महब्बलस्स वि दस सागरोवमाइं ठिई पन्नत्ता ॥

# Notes.

N. B. The references are to Pages.

Page 3 निरयावलियाओ is a collective name applied to a collection of the last five उपाङ्ग namely कप्पिया, कप्पवडिंसियाओ, पुप्फिया, पुप्फचूलियाओ and lastly वण्हिदसाओ. This title finds its justification only in the first वग्ग. Compare असुमकडकम्मपन्भारेणं कालमासे कालं किच्चा चउत्थीए पङ्कप्पभाए पुढवीए हेमाभे नरए नेरइयत्ताए उववन्ने (28, 25.)

कप्पिया is the name of the eighth उपाङ्ग and the first वग्ग of निरयावलियाओ. It was so called because it forms a foundation (कल्प; कल्पना) of the whole work.

तेणं कालेणं तेणं समयेणं means at that time in that epoch. According to Jainism काल is the highest genus of which समय is the lowest species. It is divided into उत्सर्पिणी the Aeon of Increase and अवसर्पिणी the Aeon of Decrease. They are further divided into सुसमसुसमा, सुसमा, सुसमदुस्समा, दुस्समसुसमा, दुस्समा, and दुस्समदुस्समा. सुसमसुसमा forms the first epoch of the अवसर्पिणी and the last of the उत्सर्पिणी and means a time when happiness is beyond par. This division, so to say, is entirely arbitrary and just resembles the कृत, द्वापर, त्रेता, and कलि of the Vedantins.

अज्जसुहम्मे (आर्यसुधर्मन्) was the fifth गणधर out of eleven. He is rather an important figure in as-

much as he put the preachings of महावीर in the सूत्र form. Compare अत्थ भासइ अरिहा, सुत्तं गथंति गणहरा णिउणं. All the nine गणधरs had died during the life-time of महावीर excepting गौतम (who died immediately after महावीर) and सुधर्मा. In this way, सुधर्मा is the first man through whom the teachings of महावीर had come down to the Jains. He had a pupil named जम्बू. जम्बू puts the questions every now and then to सुधर्मा who in his turn answers them to the pupil's satisfaction. Most of महावीर's principles are conveyed through such dialogues. They certainly remind us of Socrates and his pupils

रायगिहे is राजगृह the modern Rajagir in Behar and Orissa. It has the honour of being very frequently visited by महावीर and very many Jain monks.

रिद्ध° for the full passage see Appendix 1.

गुणसिलए is गुणशिलक which is the name of the temple. Note that in those days the Jain ascetics usually took their abode in the outside of the city. This was done only to ensure mental tranquility and never from any misanthropic motive. Moreover they had a very large number of monks with them to manage whom required a big place like a garden. On the other hand महावीर did recognize the value of associating with the public.

This fact will find its corroboration in his far-sighted aud definite scheme of चतुर्विधसंघ.

वण्णओ means description. There are stereotyped descriptions of the temple, king, assembly-hall etc in उववाइसुत्त and वण्णओ means such stereotyped description. It is to be supplied here form that book. For such a full description see Appendix I. जाइसंपन्ने is one born of a noble family from mother's side. It has got to be distinguished from कुलसंपन्न in which case it means one born of a noble family from father's side. केसी was the renowned pupil of पार्श्वनाथ the twenty-third तीर्थंकर. He enlightened the famous king पएसी by a very convincing debate which occurs in रायपसेणियसुत्त. उग्गहं ओगिण्हित्ता having sought for the abode after the manner prescribed. Jain monks have not to accept and use anything which is not offered to them. In the same manner they cannot utilize a residence which is not sought for and given by the owner. उग्गह is of six-types. परिसा usually contains laymen, lay women, kings and members of untouchable class also. Any one is allowed to attend the sermon without distinction of caste aud creed. This is the best illustration of catholicity of the Jain seers. धम्मो कहिओ a stereotyped description of religion will be found in Appendix I; समचउरंससंठाण there are in all six figures ( संठाण= संस्थान ) of different types. समचउरंससंठाण is the first

of them and it means that posture in which the four "ends" of the body are equidistant when seated in a position called पर्यंङ्कासन or पद्मासन. It means, in other words, the distance between the right shoulder and the right knee, when seated in a position called पद्मासन, the distance between the left shoulder and the left knee, that between the two knees and lastly that between the two shoulders is quite equal. This is called समचतुरस्रसंस्थान a posture in which the distances between all the four above-mentioned "ends" are equal. This is considered one of the many excellent physical signs and जम्बू was favoured with that. संखित्तविउलतेउलेस्से ( संक्षिप्तविपुलतेजोलेश्यः The commentator of ज्ञातधर्मकथाङ्ग writes: संक्षिप्ता शरीरान्तर्वर्तिनी विपुला अनेकयोजनप्रमाणक्षेत्राश्रितवस्तुदहनसमर्था तेजोलेश्या विशिष्टतपोजन्यलब्धिविशेषप्रभवा तेजोज्वाला यस्य स संक्षिप्तविपुलतेजोलेश्यः ) One endowed with that rare fiery lustre which lies latent ( at the time of inactivity ), which is able to consume things ( animate or inanimate ) even though they may be situated at a very long distance, as a result of particular austere penances. In all there are six लेश्याs namely कृष्ण, नील, कापोत, तेजो, पद्म, and शुक्ल. No appropriate, single, english word can be found for लेश्या. Dr. Hoernle tries to convey the sense of लेश्या through the words "Psychic Force". लेश्या very properly means a particular

physical shape of the soul-particles which they assume through one of the Trinity of Activities called मनोयोग. Its व्युत्पत्ति will be लिश्यते-श्लिष्यते आत्मा कर्मणा सहानया इति लेश्या. So this much is clear that wherever there is मनोयोग ( thought-activity ), there is लेश्या and vice versa and therefore लेश्या is to be found in one who is on the 13th step of the Spiritual Ladder called सजोगी केवली and never in one who is on the 14th step called अजोगी केवली. There is invariable concommittance between the two. This doctrine of लेश्या has its parallel in योगदर्शन of पतञ्जलि. Compare " कर्माशुक्लाकृष्णं योगिन त्रिविधमितरेषाम् ॥७॥ This तेजोलेश्या can be very well compared with शापशक्ति of the ancient sages. It is a power obtained through practising very hard austerities. This very power was exercised by गोशालक on महावीर but this fiery power was calmed down by the tranquilizing शीतलेश्या of महावीर. One desiring to obtain such a fiery power as this should fast for six months breaking them on every two days by so many grains of gruel that can remain safely on the nail and faultless water and keeping his hands up during the whole course. उड्ढंजाणू with the knees upwards. That posture in which the knees remain upwards is to be differentiated from गोदोहिकासन and उक्कुडुयासन. सव्वदुक्खाणं plural is used to denote collection of the

last ive उपाङ्ग: which are included in a single book called निरयावलियाओ.

Page 4. काल सुकाल etc are the names of the chapters of निरयावलियाओ. They are named after the principal persons figuring in them. काल and others were the step-brothers of कूणिय. कूणिए was the son of श्रेणिक, the king of राजगृह by his principal wife चेल्लणा who was the daughter of king चेडग of वेशाली. श्रेणिक had nearly as many wives as twenty three. कूणिय is अजातशत्रु of the Buddhas. He is also known in the Jain books as अशोकचंद्र, वज्जीविदेहपुत्त, and विदेहपुत्त.

Page 5. काली was the stepmother of कूणिय and one of the wives, along with चेल्लणा, नंदा, सुकाली, महाकाली and others, of श्रेणिक. गरुलवूहे ( Loc. sing. and not Nom. sing ) is an arrangement of the army of कूणिय in the shape of an eagle, while that of चेडग's army was in the shape of a cart ( शकटव्यूह ). एक्कारसमेण खण्डेणं, कूणिय and his ten step-brothers joined in the battle called रहमुसल against हल्ल and विहल्ल who were full brothers of कूणिय and whos cause, as it was found just, was warmly espoused by चेडग. So each of the princes ( काल and others ) came on the battlefield with the eleventh part of the whole army. That eleventh part, as is said before, consisted of three thousands of elephants, chariots, and horses, as well as three crores of

infantry. रहमुसलं is the name of the battle arranged finally by चमरेन्द्र and शक्रेन्द्र to defend कूणिय against चेडग. It is written in the Jain canonical books that ninety-six lacs of people were killed in that great war. रहमुसल was so called because in that battle no warriors were employed afterwards from कूणिय's side but simply a chariot without a charioteer and horses was employed. It contained only a मुसल in it which was killing the hostile army through divine power. It saved कूणिय's army and at the same time killed the hostile army. It is not a chariot to chariot fight as is likely to be mistaken.

कुडुम्बजागरियं जागरमाणीए अयमेयारूवे अज्झत्थिए (जाव) समुप्पज्जित्था, Queen Kali's mind was engaged in thoughts of domestic affairs and was thus keeping awake. Just at this time a thought amongst others about her son काल flashed on her.

मन्ने means "Should I hope?" काले णं कुमारे अहं जीवमाणं पासिज्जा? Here काले कुमारे is to be taken in accusative case. ओहयमण in low spirits.

तहारूवाणं of the ideal saints as described in the canonical books. विउलस्स अट्ठस्स गहणयाए to learn plenty of things. गहणयाए is ग्रहणाय. The Prakrit languages generally have no Dative forms. They use gen. for dat e. g. णमो देवस्स. Still however there are some such forms as गहणयाए, अट्ठाए, पज्जुवासणाए, कोडुम्बियपुरिसे. Two words very frequently occur in the Jain canonical books in

the sense of servants. They are कोडुम्बिकपुरुष and दासचेट. Meaning of कोडुम्बिकपुरुष will be 'the member of one's family. From this we can safely say that a custom of engaging family members as servants at that time was in vogue And कोडुम्बिकपुरुष was exclusively used to denote this class of servants. दासचेट denotes that the servants belonged to a family of slaves. These people had to remain as servants during their whole life time, while this was not *so in the* case of कोडुम्बिकपुरुष. वयासी, spoke, said, the form of the Aorist from वय, SK वद् to speak.

Page 6. उवट्ठविता जाव पच्चप्पिणन्ति, servants were ordered to keep ready the carriage and to inform her of the same. कयबलिकम्मा having worshipped family-gods. अप्पमहग्घाभरणालंकिय सरीरा with a body adorned with few but costly ornaments. तए णं सा काली देवी.........पज्जुवासइ:—Kali *ordered for the excellent* chariot meant for religious purpose. She seated herself in it and passing on the royal road came up to पुण्णभद्दचैत्य in the garden. She then alighted from the chariot and went to महावीर surrounded *by a number of servants, offered her homage* through स्तोत्र and then she, actually bowing to him, stood before him with courtesy and hands folded. This is a patent custom observed by kings and queens alike while going to pay respect to *any prophet of Janism.*

धम्मकहा भाणियव्वा: A typically religious discourse is given in full in Appendix I. महावीर seeing काली and her retinue, preached a religious sermon which ended in propounding that a layman or a laywoman, as the case may be, can become आराधक (a true disciple entitled to emancipation through practising rules of conduct based on knowledge and believed by faith) or आराधिका by strictly adhering to rules.

Page 7. हयमहियपवरवीरघाइयणिवडियचिन्धज्झयपडागे: हत: सैन्यस्य हतत्वात्, मथितो मानस्य मन्थनात्, प्रवरवीरा: सुभटा घातिता: यस्य तथा निपतिता: चिह्नध्वजा: गरुडादिचिह्नयुक्ता: केतव: पताकाश्च यस्य स तथा। Who was deprived and disturbed and whose distinguished warriors had been destroyed as well as whose emblems, banners and flags were fallen. It is better to take हय and महिय as qualifying काल rather than taking them as qualifying वीर. It is a कर्मधारय compound of पदचतुष्टय.

निरालोयाओ दिसाओ करेमाणे, depriving (all the ten) directions of their natural light (by the dust raised by his army). सपक्खं सपडिदिसिं: Commentator writes सपक्षं समानपार्श्वं समानवामेतरपार्श्वतया, सप्रतिदिक् समानप्रतिदिक्तया अत्यर्थमभिमुख इत्यर्थ:, अभिमुखागमने हि परस्परस्य समावेव दक्षिणवामपार्श्वौ भवत: एवं विदिशावपीति। In short, it means that they both (काल and चेडग) were quite face to face. आसुरत्ते is variously rendered into Sanskrit by

आशुरुष (very angry or easily excitable), आसुरोक्त (आसुर + उक्त = आसुरोक्त meaning one who used terrific words just like devils and lastly by आशुरुष्ट meaning easily excitable. There is no difference of meaning yielded by the first and third rendering. It can be also rendered by आशुरुक्त but without any difference of meaning. But then it will be, strictly speaking, आसुरत्ते. मिसिमिसेमाणे is a pres. part from मिसिमिस a देशी root meaning "to burn with anger."

वइसाहं ठाणं ठाइ, he assumes an attitude (in shooting) named विशाख in which the archer stands with the feet a span apart. It does not mean at all that he places his arrow on his bow. Moreover if it is to be derived from विशिख, then it will be वइसीहं

एगाहच्चं कूडाहच्चं (Sk. एकाहत्यं कूटाहत्यं) These words should not be rendered into Sanskrit by एकाघातं कूटाघातम्. In the first place they can not be so rendered according to strict rules of grammar and in the second place it will be wrong to assign an adverbial sense to it. So it is better to take them एकाहत्यं कूटाहत्यं as qualifying काल कुमार who was fit to be done away with by one blow like that of a कूट (पाषाणमयमन्त्रविशेष) by चेडग. Just as कूट pounds a thing with its one blow so also चेडग did काल by one blow only. In this sense एकाहत्य and कूटाहत्य will be simple adjectives qualifying काल.

उट्ठाए उट्ठेइ. commentator श्री चन्द्रसूरि thus explains it as उत्थानं पूर्वकं वर्तनं तया उत्तिष्ठति meaning she stands up by rising from her seat.

Page. 8. चउत्थीए पङ्कप्पभाए पुढवीए, this is the fourth of the seven hells according to Jainism; हेमाभ is a portion of it technically called नरकावास, दससागरोवमट्ठिइएसु नेरइएसु, amidst those infernal beings, whose age is ten सागरोपमs. असुभकडकम्मपब्भारेण, on account of lot of bad deeds. कालमासे कालं किच्चा, dying at the destined time.

तंसि तारिसयंसि वासघरंसि, in a house of such a description. सीहं सुमिणे पासित्ताणं, queen चेल्लणा saw a lion in a dream which indicated that she would get a son as strong as a lion. जहा पभावई, this पभावई was the queen of महाबल figuring in भगवतीसूत्र (11, 11) and whose full description is given in Appendix 11.

Page 9. तिण्हं मासाणं बहु पडिपुण्णाणं, when three full months were over. दोहले पाउब्भूए, she had a pregnancy-desire. उयरवलीमंसेहिं सोल्लेहिं य तलिएहिं य भज्जिएहिं, with meat of the folds of the belly roasted, fried with oil and broiled. In connection with this it is to be noted here that चेल्लणा had a very bad longing. If it be fulfilled it will endanger श्रेणिक's life and if it is not fulfilled, the queen will continue becoming leaner day by day and that was also not desirable. However the difficulty was got over by the farsighted plan of Abhaykumar. आसाएमाणीओ (जाव)परिभाएमाणीओ, the commentator makes a nice distinction here between the two words. He

आसाएमाणीओ is ईषत्स्वादयन्त्यो बहु च त्यजन्त्य इक्षुखण्डादेरिव; परिभाएमाणीओ is. सर्वमुपभुञ्जाना: ( परस्पर ददन्त्य: ). They can be translated by tasting and eatring.

तंसि दोहलंसि अविणिज्जमाणंसि, when that desire was not granted, ओमन्थियनयणवयणकमला, the queen whose lotus-like eyes and face were withered ( अवमंथित ) एयमट्ठ नो आढाइ नो परियाणइ, neither does she honour the words nor pay heed to them. We come across this typical expression very often in the canonical literature to express dis-inclination to disclose one's opinion.

Page. 10; एयमट्ठस्स नो अरिहे सवणयाए ?, Am I not fit to be informed of ( yonr ) inner motive ? चेल्लणा does not reveal her desire, perhaps, out of shame. Bur she has to reveal it when she is pressed by her *loving husband twice or thrice.* अहं णं तहा जत्तिहामि जहा णं तव दोहलस्स संपत्ती भविस्सइ, I shall so exert as your desire will be satisfied. उप्पत्तियाए य वेणइयाए कम्मियाए य परिणामियाए य, by intellect derived from very birth, acquired by discipline, by practice, and by experience. This is a fourfold division of intellect. आयं वा उवायं वा ठिइं वा, ways, means and method.

Page. 12. सूणाओ अल्लं मंसं रुहिरं बत्थिपुडगं च गिण्हह, Bring from slaughter-house flesh, blood and bladder. *Abhaya Kumar is very much noted for his* ready-wit, farsight and superb genius. He was

also a dutiful son. He wanted anyhow to relieve his father of this new trouble and therefore he hatched a plan according to which he ordered his confidential servants to bring fresh flesh, blood and bladder from a slaughter-house, which, according to previous understanding with his father, he placed on his father's belly and began operation while the queen was kept behind the curtain to see the operation with her own eyes and get assurance for herself. In this way the queen's desire to taste her husband's flesh was satisfied while really speaking the flesh was of some animal. This is how Abhaya tided over a difficulty. अप्पकप्पियं करेइ, the commentator श्री चंद्रसूरी takes अप्पकप्पिय to mean आत्मसमीपस्थं. It means he puts it in his vicinity.

सेणियं रायं रहस्सिगयं सयणिज्जंसि उत्ताणयं निवज्जावेइ, he asks the king श्रेणिक to lie down on his back on a secret bed. He then spread the flesh and the blood on the belly and covered them by a bladder. And after that he wrapped all those by a cloth. चेल्लणं देवीं उप्पिं पासाए अवलोयणवरगयं ठवावेइ, he got queen चेल्लणा to be seated on a palace so as to have a good look at the operation. राया अलियमुच्छियं करेइ, the king shows a pretended swoon.

Page. 13. पुव्वरत्तावरत्तकालसमयंसि, (पूर्वरात्रापररात्रकालसमये) exactly at midnight. तं सेयं खलु etc. Queen चेल्लणा-

thought that the offspring must be of a wicked character because it produced in her a desire to devour the flesh of its father. Therefore she wished that the child should not see the light of the day and hence she tried to secure abortion.

Page. 14. उच्चावयाहिं आओसणाहिं आओसइ, he blamed her in strong and mild terms. उच्चावयसवहसावियं करेइ, he gave her oaths of various types to ensure child's safety. अग्गङ्गुलिया कुक्कुडपिच्छएण दूमिया यावि होत्था, the tip of the finger was hurt by the (sharp-edged) feather of the cock.

Page. 15. ठिइवडिय (स्थितिपतितां कुलक्रमायातं पुत्रजन्मातुष्ठानम्) Hereditary custom of Birth-day celebration. There are many other customs also such as जातकर्मन् (observed on the first day), चंदसूर्यदर्शनिका (observed on the third day when the moon and the sun are first shown to the child), जागरिका (observed on the sixth day), and नामधेयकरण (observed on the twelfth day). ठिइवडिया or स्थितिपतिता (birth-day celebration) was observed annually on the date when the child's birth might have taken place. "कूणिय" त्ति, prince was named कूणिय as the tip of his finger was cut off by the cock's feather. जहा मेहस्स........ अट्ठओ दाओ,. He was given gifts of eight articles of every best thing just as मेघकुमार was given eight कोटीs of unwrought gold, eight कोटीs of wrought gold etc. etc. For further details see page 38 of ज्ञाताधर्मकथाङ्ग (आगमोदय समिति edition).

Page. 16. अन्तराणि य छिद्दाणि य विरहाणि य, commentator of ज्ञातधर्मकथाङ्ग gives following meanings:– अन्तरं अवसरं, छिद्रं अपद्वारं, विरहं विजनत्वं, ( see page 81 of ज्ञातधर्मकथाङ्ग, आगमोदय समिति edition ). श्री चन्द्रसूरि the commentator of निरया० seems to support the above interpretations of अभयदेवसूरि with this difference that he takes छिद्दाणि to mean अल्पपरिवारादीनि. अन्तर also means weak point in character छिद्र is also used in the sense of blemishes in character in सुपासनाहचरियम् But these latter meanings will be rather unsuitable here as we know that it would help कूणिय very little if he went on simply finding *bad traits of character of so mighty a king* as सेणिय with the intention of getting rid of him. So अभयदेव's interpretations which are supported by the commentator of निरया० will suit the context here. They will, then, mean opportune moments, side-doors, and solitary places ( where कूणिय can easily do away with the king and consequently ascend the throne ).

Page. 16 हव्वम्, immediately. Its Sanskrit equivalent अर्वाच् as given by Pandit Hargovindas in पाइअसद्दमहण्णवो is doubtful. It is not used in the sense of इहैव also. At the best it is a देशी word meaning immediately.

Page. 17. अच्चंतणेहाणुरागरत्ते, one who cherishes ex-

-treme affection and love. तए णं से कूणिए राया...त्ते ? चेल्लणा, the mother of कूणिय, did not well receive her son कूणिय, when the latter came to pay respect to her. She stated as its reason the imprisonment of सेणिय by कूणिय whereupon the latter said that he was forced to do so as his father king सेणिय wanted to murder him, beat him, imprison him, insult him. This was, of course, a falsehood. In order to prove his fears groundless and to emphasize his father's love for him, चेल्लणा related to him the whole history from pregnancy-desire to cock-feather incident. This set him repenting and rectifying his error as we shall see furtheron.

11 दुट्ठु णं, धम्मो,.........पहारेत्थ गमणाए. कूणिय now repents and confesses that he did very bad. He then went to unfetter his father taking an axe with him. His father sees him with the axe and anticipating some fresh evil ends by taking a deadly poison. पहारेत्थ 3rd. per. sing. Past Tense of धार् with प्र to resolve. गमणाए is गमनाय, similar to सवणए, अट्ठाए. पज्जुवासणयाए अपत्थियपत्थिय, ( SK अप्रार्थितप्रार्थिक ), one seeking that which is never sought for by any, that is, a seeker of death. सिरिहिरिपरिवज्जिए ( SK श्रीह्रीपरिवर्जित ) unmeritorious and shameless. कुमारेण ( SK कु+मार ) by disgraceful killing. तालपुडगं विसं, deadly poison that tears asunder the palate.

Page. 18. मुहुत्तन्तरेण परिणममाणंसि; its virulent action began after a मुहुत्त ( forty-eight minutes). Here मुहुत्त simply means short time. निप्पाणं, निच्चेट्ठं, जीवविप्पजढं, ओइण्णं, breathless, motionless, soul-less, and fallen. अपुण्णेणं सकयपुण्णेणं, by one who is unfortunate and who has not done meritorious deeds in past.

Figure 3 after रोयमाणे stands for रोयमाणे, कन्दमाणे, and विलवमाणे. इड्ढीसक्कारसमुदएणं नीहरणं करेइ, he performs his cremation-ceremony with great pomp and reverence. जे य चंपानयरी.........होत्था, कूणिय *was now* full of repentance so much so that he did not even endure the unpleasant sight of the seat of his father's tragic death. So in order to have a change of place and consequently to froget the misery he took to चंपानगरी.

Page. 19. तए णं तस्स वेहल्लस्स कुमारस्स.........हारे पुव्वदिन्ने, the whole story runs as follows:—King सेणिय had two excellent *things namely* अट्ठारसवंकहार (*so* called as it had curves at eighteen points) and सेयणगहत्थी (so called as it was always in rut). They were severally as costly as the whole of his kingdom. सेणिय thought to entrust कूणिय with kingdom and two of his sons हल्ल and विहल्ल who were the younger brothers of कूणिय with सेयणगहत्थी and अट्ठारसवंकहार respectively.

He actually gave सेयणग and अट्ठारसवंकहार to हल्ल and विहल्ल but he could not make over the throne to कूणिय as we know he poisoned off himself before he could do the same. After सेणिय's death, कूणिय assumed kingship and हल्ल, विहल्ल enjoyed with सेयणग and अट्ठारसवंकहार. This enjoyment of हल्ल and विहल्ल was not put up with by पद्मावती a beloved wife of कूणिय who tauntingly retorted " कर्णविपलग्नकृतोऽस्तोऽयमेव कुमारो राज्यं तत्त्वतः, न त्वं, यस्येदृशा विलासाः " He was thus instigated by पद्मावती to have those two excellent things. King कूणिय then begged हल्ल and विहल्ल of those things upon which they said that they can part with them if half of the kingdom was given to them. कूणिय *did not agree to this.* हल्ल *and* विहल्ल being afraid of कूणिय *went to the shelter of their maternal* grandfather चेडग. कूणिय requested चेडग to hand over the princes but he did not as he saw that कूणिय was on the wrong side. Thus a battle called रहमुसल arose between them.

Page. 21. ममं असंविदिएणं, *without informing me.* कूणिय, as he was then the reigning king, must have expected that वेहल्ल should seek his permission before leaving his kingdom. सेयणगं गन्धहत्थिं अट्ठारसवंकं च हारं दूयं पेसित्तए एवं संपेहेइ, he intends to send the messenger for the excellent elephant सेयणग and eighteen curved necklace. Note that पेसित्तए( a form of Infinitive of Purpose ) has got two objects.

Page. 22. जइ चित्तो, this चित्त figures in रायपसेणियसूत्त as a messenger sent by the king of श्वेतांबी to जितशत्रु the king of श्रावस्ती. जह चेव णं.........पेसेमि, चेडग had given shelter to विहल्ल only because his case was quite just and appealing. He argues in the same way and wants the messenger to tell his master that a gift ( of सेयणग and हार ) given by सेणिय to विहल्ल was the latter's sole property and as such is indivisible and if he at all wants to have these two things he should also think to part with half of his kingdom for वेहल्ल. चेडग also conveyed through the messenger that कूणिय bore the same relation to him as did वेहल्ल and वेहल्ल should be supported as his case was justifiable. चाउग्घण्टे आसरहे, a chariot to which were hung four bells in four principal directions. सुमेहिं वसहीहिं पायरासेहिं, with fine temporary rasidences ( tents and pavillions ) and breakfasts.

Page. 23. जाणि काणि रयणाणि.........समुप्पज्ञा, कूणिय forwards a counter-argument saying that whatever precious gems happen to be produced in the country belong to the king who succeeds. These two things were the products of सेणिय who is succeeded by me and therefore they should naturally belong to me. रायकुलपरंपरागयं ठिइयं, a convention which is handed down in regular succession in the royal family.

. . Page. 24 वेसालीए नयरीए चेडगस्स रन्नो वामेण पाएणं पायवीढं अक्कमाहि। अक्कमित्ता कुन्तग्गेणं लेहं पणावेहि, throw away the footstool (on which the king while sitting on a throne usually puts his feet) of चेडग, the king of वेसाली, by your left foot and having done so give him (my) letter, fixing it on the edge of your spear. This method seems to have been adopted by the messenger, after instructions from his master, with a double purpose when every means is exhausted to effect compromise. This will either excite a king to accept the challenge or will calm him down for ever. This is a final measure adopted. पणावित्ता आसुरुत्ते (जाव) मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु this is the external sign of the internal wrath. एस णं समं विणयपडिवत्ती........आणा, this is the honour done to you by me (while speaking these words the messenger salutes the king) and here is the order of my master (while speaking these words he throws away the footstool as ordered by his master).

As an ordinary man, the messenger does recognize the mighty personality of the king and consequently offers his respect but as a messenger he has to do (here, to throw away the footstool) what he is wanted to do by his master. असक्कारियं असंमाणियं दूयं अवद्दारेणं निच्छुहावेइ, he dismisses the messenger from a side-door, unwelcomed

and unhonoured. चेडग certainly received well the two messengers who were formerly sent to him. Third time he also paid the messenger in the same coin. This indirectly means that he has whole-heartedly embraced the chellange thrown by कूणिय.

Page 25. तं सेयं खलु, देवाणुप्पिया अम्हं चेडगस्स रन्नो जत्तं गिण्हित्तए, *it is good, oh you beloved of gods, if we march agaist (declare war against)* चेडग. The आगमोदयसमिति edition has जुत्तं for जत्त but it is not correct as it yields *no sense. The reading* जत्तं is accepted by श्रीचन्द्रसूरि in his commentary. कूणिय succeeded in exciting sympathy in his ten brothers. *आभिसेक्कं हत्थिरयणं, it* simply. means here the pre-eminent elephent. It was called आभिसेक्क (fit to be bathed) as it was bathed, unlike other *elephants, before starting for war. This* was the very elephant used always by the king whenever he wanted to have a ride. It is called आभिसेक्क because *his coronation* (अभिसेक) also takes place along with the king's.

Page 26. Two words सुभेहिं वसहीहिं and नाइविगिट्ठेहिं अन्तरावासेहिं are to be distingnished here. वसही really means *pavillions or some such things designed* to serve as temporary dwelling places. अन्तरावास really means a short halt or a stay before a long stay (आवास). These halts were not protracted

that is to say they broke their march after crossing a certain area fixed beforehand in their daily programme. नव मल्लई नव लेच्छई, these kings of कासी and कोसल were the allies of king चेडग. चेडग himself was very strong. *Still*, however, he depended *very naturally on his* allies *also*. In some respect it is customary also to take the advice of such allies. चेडग took their formal consent though he had already accepted the challenge.

Page 28. रणभूमिं जयन्ति, they fight on the battle-field ( to win victory ). मंगतिएहिं फलएहिं with shields fastened to the hand. मंगतिय is a देशी word.

ओसारियाहिं उरुघण्टाहिं, ( प्रलम्बीकृताभिः उरुघण्टाभि. ) with the small thigh-bells hanging down.

उक्किट्ठसीहनायबोलकलकलरवेणं, with a high-pitched roar like that of a lion, a din, and a cry. समुद्दरवभूयं पिव करेमाणा, making (the atmosphere) full of the roaring of ocean. नच्चन्तकबन्धवारभीमं, dangerous on account *of a number of dancing trunks (of human bodies)*.

Page 29. जहा दढपइन्नो, *the story of* दढपइन्न will be found in Appendix I. मायाओ सरिसनामाओ, mothers having their names similar to those of their sons.

Page 31. जहा महाबलस्स, full description of महाबलजन्म is given in Appendix II. He was the son of बल, a king of हत्थिणागपुर, by his wife पभावती. अट्ठओ

साओ, he was given eight articles of possible valuable thing.

Page 32. दोण्हं च पच etc. indicate the number of सागरोपमs during which the sons of काल and the grandsons of सेणिय will stay in the heavens called सोहम्म, ईसाण etc. respectively.

Page 34. चउहिं सामाणियसाहस्सीहिं, with four thousands of सामानिक gods. They are so called because *they hold the same status as Indra. There is* only a difference of names between सामानिक and इन्द्र. They can be roughly compared to modern ministers of the king, if we can compare इन्द्र with the king. It should be noted in connection *with this that amongst gods* also *there is a caste* -sytem which ranges from Dewans (सामानिक) upto the members of Untouchable class (called किल्विष).

Page 35. [विउलेण ओहिणा आभोएमाणे, cognizing (the whole of Jambu-Dwip) *by his extensive* अवधिज्ञान which is the third of the five knowledges namely मति, श्रुत, अवधि, मनः पर्यव, and केवल. Difference between मति and श्रुत *on one hand* and अवधि, मनःपर्यव, and केवल on the other hand is this that the first two are परोक्ष because they are dependent on the sense-organs while the *last* three are obtainable without the medium of the sense-organs and *therefore* the last three *are* called प्रत्यक्ष. This difference, then, makes the first two knowleges in-

ferior to the last three. It is further to be noted that मनः पर्यव more powerful than अवधि and केवल is the most powerful of all. So cognizing जम्बुद्दीव by अवधि does not mean that he actually saw it with his own eyes but rather he saw it mentally with his भावचक्षु and not by द्रव्यचक्षु the function of which is strictly confined to the first two knowledges. There are many varieties of अवधि with which we are very little concerned here. जहा सुरिआमे, the story of सूरियाभ will be found on the fourteenth page of रायपसेणियसुत्त (manuscript form). Points meant to be conveyed here by जहा सूरियामे are his visit to महावीर, his dignified procedure, preparation and paraphernalia. पुच्छा, the whole typical question put by गोतम to महावीर will be found in Appendix I under भयवं गोयमे जाव वन्दइ कूडागारसाला, this patent example is very much resorted to by the author to illustrate this phenomenon of entering of the divine prowess into the body of its possessor. This question has its origin in this fact that when सूरियाभ came to pay respect to महावीर he was just in the frame of an ordinary human being that is to say that divine prowess which gods generally possess was given up but when the god left महावीर, that very divine prowess entered the original home, the god's body. Seizing this wonderful phenomenon गोतम asked

महावीर to explain the entry of the divine prowess (देविड्ढी) into god's body. Just at this time महावीर explains this phenomenon by a fitting example of कूडागारसाला which runs roughly like this. Imagine a large house situated on a lofty summit capable of being entirely closed on all sides so much so that *even the gales of the wind cannot enter it.* Now imagine a crowd of persons just sitting in its neighbourhood. Now these persons accidently see a very very dense cloud ( clouds are often attracted by the moutains and therefore *the students will now understand the propriety* in selecting a house on the summit and not any other house) just about to rain cat and dog. Seeing this cloud they took to that house on the summit which was a sheet-anchor. Exactly like *this entry of the people the divine prowess ente-*red the god's body. Summit-house is to be compared to the god's body and the crowd of persons to the divine prowss. It means, to be brief, that the divine prowess can leave and enter its original home after the fashion of the crowd of *persons who could leave and enter the summit* house. For details student can refer to the commentory of अभयदेवसूरि on ज्ञातधर्मकथाङ्ग on page 180 (आगमोदयसमिति edition ). जहा आणन्दो, आणन्द is one of the ten ideal laymen ( श्रमणोपासकs ) mentioned in

उवासगदसाओ. पुरिसादाणीए, one whose words are wholly accepted, honoured and executed by all. This quality is a result of one of the कर्मप्रकृतिs called आदेयनामकर्म. It is especially reserved to पार्श्वनाथ in canonical books, though all the तीर्थंकरs are more or less पुरुषादानीय. कत्तोओ सेट्ठी and गङ्गदत्त are the typical laymen figuring in भगवती XVIII, and XVI respectively.

Page 36. विराहियसामण्णे ( opp. to आराहियसामण्णे ), the fruit of सामण्ण finally results in getting emancipation, mediate or immediate, for the agent. विराहियसामण्ण (सामण्ण violated in certain of its part) commits the agent to some such condition in which no facilities for practising सामण्ण are available. It involves him in a moral lapse which consigns him to a perpetual fall from which he rises not without great spiritual effort. देवसयणिज्जंसि देवदूसंतरिए, here देवदूसंतरिय is not in the Nom. Case and as such cannot mean "clad in divine garment." It has got rather an adjectival sense qualifying देवशयनीय. It will be, then, देवदूष्यांतरिते देवशयनीये meaning "on a divine bed enveloped (अंतरित meaning situated at some distance hence covered or enveloped) by a देवदूष्य a divine garment (a rough form of net). Gods take their birth in the hollow space between देवशय्या and देवदूष्य.

पज्जत्ति ( पर्याप्ति ) is fulness of faculties such as good power of digestion (आहारपज्जत्ति) etc.

खण्डियविहूणे, (sk खण्डिकविहीनः), *there were no* pupils with सोमिल. खण्डिय is not to be understood as खण्डित and विहूण as विधेय It is possibly खण्डिकविहीन खंडिक is a sanskrit word meaning a pupil. जत्ता ते भन्ते, जवणिज्जं ते ? सरिसवया, मासा, कुलत्या, एगे भवं ' this typical *series of questions is also employed in the dialogue between* थावच्चापुत्त *and* शुकसन्यासी *in the story of* सेलग (ज्ञातधर्मकथाङ्गसूत्र) सोमिल *belonging to* another religious creed wanted to defy पार्श्व by asking double-meaning questions Here in our text the reading is rather misleading as one is likely to take सरिसवया and भवं in the same case But it is not so. सरिसवया ते भन्ते किं भक्खेया अभक्खेया ? एवं मासावि कुलत्थेा वि भाणियव्वा and The fourth question is एगे भव अणेगे भवं etc ? So in our text we have to put comma after सरिसवया, मासा, कुलत्था *thus* embodying in one sentence *four* questions. सोमिल does *not want* to say that पार्श्व is सरिसवयं, or मासं, or कुलत्थं What he wants is to prove पार्श्व a liar by employing double-meaning words. Thus when he asks पार्श्व as to whether सरिसवयं is भक्खं or अभक्खं, he expects only one answer from पार्श्व such as सरिसवयं is भक्खं or सरिसवयं is अभक्खं. So he wished to controvert पार्श्व When the latter would say सरिसवयं is भक्ख by retorting that सरिसवय (सदृशवयः=a friend) is never भक्ख (eatable) because it meant a

मवयवानां चात्मनोऽनेकता उपलब्ध्या एकत्वं दूषयिष्यामीति बुद्ध्या पर्यनुयोगो द्विजेन कृतः। यावच्छब्दात् 'दुवे भवं' ति दृश्यते। 'द्वौ भवान्' इति च द्वित्वाभ्युपगमेऽहमेकत्वविशिष्टस्यार्थस्य द्वित्वविरोधेन द्वित्वं दूषयिष्यामीति बुद्ध्या पर्यनुयोगो विहितः। अत्र भगवान् स्याद्वादपक्षं निखिलदोषगोचरातिक्रान्तमवलम्ब्योत्तरमदायि–एकोऽप्यहं, कथं ? द्रव्यार्थतया जीवद्रव्यस्यैकत्वात् न तु प्रदेशार्थतया; प्रदेशार्थतया ह्यनेकत्वात् ममेत्यवयवादीनामनेकत्वोपलम्भो न बाधकः ज्ञानदर्शनार्थतया कदाचित् द्वित्वमपि न विरुद्धमित्यत उक्तं द्वावप्यहं, किं चैकस्यापि स्वभावभेदेनानेकधात्वं दृश्यते तथाहि–एको हि देवदत्तादिपुरुष एकदैव तत्तदपेक्षया पितृत्वपुत्रत्वभ्रातृव्यत्वमातुलत्वभागिनेयत्वादीननेकान् स्वभावान् लभते। 'तहा अक्खए अव्वए निच्चे अवट्ठिए आय' त्ति यथा जीवद्रव्यस्यैकत्वादेकस्तथा प्रदेशार्थतयाऽसंख्येयप्रदेशतामाश्रित्याक्षयः, सर्वथा प्रदेशानां क्षयाभावात्, तथाऽव्ययः कियतामपि व्ययत्वाभावात्, असंख्येयप्रदेशता हि न कदाचनाप्यपैति, अतो व्यवस्थितत्वान्नियतत्वाभ्युपगमेऽपि न कश्चिद्दोषः, इत्येवं भगवताऽभिहिते तेनापृष्टेऽप्यात्मस्वरूपे तद्बोधाय, व्यवच्छिन्नसंशयः संजातसम्यक्त्वः।

[सावगधम्मं पडिवज्जित्ता, "the duties of a श्रावक in Jainism are twelve in number; they consist of five Anuvratas or lesser vows and seven Sikshāvratas or disciplinary vows. The vows observed by monks are called mahāvratas and in contrast those observed by an upāsaka are said to be अणु or lesser. In the case of the monk the formula of the vrata is *savvāo pānāivāyāo* etc. while in the case of an upasaka it is *thulāo pānāivāyāo*, etc. with reference to the first three vows. The fourth vow of the monk is savvāo mehunāo,

Sāmāiya, good conduct, सावद्ययोगपरिहारनिरवद्ययोगानुष्ठानरूपः (2) desāvagāsiya; (3) Posahovavāsa, observing fasts on the 8th day, 14th day of each fortnight, and 15th day, *i. e.*, the full-moon-day (पुण्णमासिणी) and the new-moon-day (उद्दिट्ठ-अमावास्या). Thus the Jain layman is asked to observe six fasts in a *month*; and (4) atihisamvibhāga, offering charities to guests ( atithi ) or to pious men of Jain sect, such as monks, nuns, laymen and laywomen; अतिथिसंविभागो नाम अतिथयः साधवः साध्व्यः श्रावकाः श्राविकाश्च, एतेषु गृहमुपगतेषु भक्त्या अभ्युत्थानासनदानपादप्रमार्जननमस्कारादिभिरर्चयित्वा यथाविभवशक्ति अन्नपानवस्त्रौषधालयादिप्रदानेन संविभागः कार्यः To these twelve vows the texts always add as *the last vow of the life a series of continuous fasts*, अपच्छिममारणन्तियसंलेहणाझूसणाराहणा, determined self-mortification by the last mortal emaciation. Note that the monk's vows are called महाव्रत; while those of a layman are called अणुव्रत. The monk observes these vows in an absolute, perfect manner, as for instance, abstaining from doing injury even to so-called inanimate objects like 'stone' while the householder *cannot practise them in such* a manner and is therefore allowed to *lessen or limit the sphere of* his obeservances." We are indebted for this explanation to Dr P. L. Vaidya.

Page 39. लोहकडाहकडच्छुयं तम्बियं तावसभण्डं घडावेत्ता, having got made the *copper-pots, frying pan* and

e., absolute continence, while the same for an upāsaka is sadāra-samtose, limitation of sexual pleasure to one's wife or wives. The fifth vow of the monk is savvāo pariggahāo, abondonment of *all* possessions, but the same for an upāsaka is icchavihiparimāna, limitation of one's desires and ambitions. With reference to the seven disciplinary vows we should note that they are divided into two classes again, three gunavratas and four siksāhvratas. The gunavratas are: (1) anatthadanda, unprofitable employment or indulgence in unprofitable occupation; (2) disivvaya, limitation with reference to his movements in a particular quarter, and (3) uvabhogaparibhogapamāna, limitation as to articls of use, such as food, drink clothing etc. The difference between disivvaya and desāvagasiya, therefore, seems to be, that in disivvaya a person limits his movements to a particular quarter, east, west and so on: while in desāvagāsiya he limits, every day, the distance to be traversed *in the quarter*. The commentator means by uvabhoga objects the use of which can be repeated, such as, house, clothes etc; by paribhoga he means objects that can be used once *only*, such as food and drink; उपभुज्यते पौनःपुन्येन सेव्यते इत्युपभोगो भवनवसनवनितादिः। परिभुज्यते सकृदासेव्यते इति परिभोग आहारकुसुमविलेपनादिः. The four Sikshāhvratas are; (1)

Sāmāiya, good conduct, सावद्ययोगापहारनिरवद्ययोगानुष्ठानरूपः (2) desāvagāsiya; (3) Posahovavāsa, observing fasts on the 8th day, 14th day of each fortnight, and 15th day, i. e., the full-moon-day (पुण्णमासिणी) and the new-moon-day (उद्दिट्ठ-अमावास्या). Thus the Jain layman is asked to observe six fasts in a month; and (4) atihisamvibhāga, offering charities to guests ( atithi ) or to pious men of Jain sect, such as monks, nuns, laymen and laywomen; अतिथिसंविभागो नाम अतिथयः साधवः साध्व्यः श्रावकाः श्राविकाश्च, एतेषु गृहमुपागतेषु भक्त्या अभ्युत्थानासनदानपादप्रमार्जननमस्कारादिभिरर्चयित्वा यथाविभवशक्ति अन्नपानवस्त्रौषधालयादिप्रदानेन संविभागः कार्यः To these twelve vows the texts always add as the last vow of the life a series of continuous fasts, अपच्छिममारणन्तियसंलेहणाझूसणाराहणा, 'determined self-mortification by the last mortal emaciation. Note that the monk's vows are called महाव्रत; while those of a layman are called अणुव्रत. The monk observes these vows in an absolute, perfect manner, as for instance, abstaining from doing injury even to so-called inanimate objects like stone while the householder cannot practise them in such a manner and is therefore allowed to *lessen or limit the sphere of* his obeservances." We are indebted for this explanation to Dr P. L. Vaidya.

Page 39. लोहकडाहकडच्छुयं तम्बियं तावसभण्डं घडावेत्ता, having got made the copper pots, frying pan and

incense-stand to be used by the ascetics. गङ्गाकूलगा वाणपत्था, asceties staying on the banks of river Ganges. Their list as given here is important from this point of view that it records the classes of ascetics prevalent in those days in the 6th century B. C. घालई is a misprint for थालई in the text Differing from the commentator श्रीचंद्रसूरी, we have adopted the reading थालई which means that class of ascetics who hold certain big vessel or utensil in their hands ( स्थालकिन् ). The explanation गृहीतभाण्डाः for थालई by श्रीचन्द्रसूरी is not satisfactory. कोत्तिय is from कौत्रिक meaning that class of ascetics who s eep on the ground. पञ्चग्गितावेहिं इङ्गालसोल्लियं कन्दुसोल्लियं पिव अप्पाणं करेमाणा, making themselves roasted, as if it were, in frying-pan (कन्दु) or by charcoal sitting in the midst of five fires (four in four directions and one of the sun above.) उड्ढं बाहाओ पगिज्झिय, keeping the hands always up. दिसाचक्कवालेणं तवोकम्मेणं, by that sort of penance in which the fasts are broken by the fruits etc. brought from the east on the first fast-breaking-day, from the south on the second-fast-breaking-day, from the west on the third, from the north on the fourth and from the east again on the fifth and so on and so on till the end of the penance. छट्ठंछट्ठेणं अणिक्खित्तेणं, continuous fasts of two days breaking them on every third day by the fruits

etc in the manner described above. छ्ट्ठ as is usually and *mistakingly understood, never means* fasts for three days. It means only and always two fasts. In those days and sometimes to-day also when a peson *wants to observe two days'* fast, he drops one meal (that is he takes his meal once only) on the days preceding and succeeding. In other words he drops six meals in all and therefore it is called छट्ठ (षष्ठ) which means complete two days' fasts.

Page 40. सरय and अरणि are two kinds of wood the mutual attrition of which produces fire. They were the old substitutes of the modern matches.

Page 41. अणिच्चजागरियं does not mean "keeping momentarily awake." It is likely to be so misunderstood. The word, as it stands, can yield that sense, but it is not supported by tradition and टब्बा (something like "short notes"). It means a vigil or wakefulness observed specially to brood over the ephemeral ( अनित्य ) nature of this world. There are many types of vigils (जागरिका called कुडुम्बजागरिया, धम्मजागरिया, अणिच्चजागरिया etc.

Page 42. पुव्वसंगइए य परियायसंगइए, (sk: पूर्वसंगतिकश्च पर्यायसंगतिकः ) a friend of my infancy and a friend *in my monkhood.*

जहा सिवो, this शिव was formerly a king but he

took to initiation at the hands of महावीर afterwards and again he reverted to an ascetic's life just like सोमिल. This topic is dealt with in भगवतिसूत्र (11, 9.)

Page 46. केवलकप्पं जम्बूदीवं, जम्बूद्वीप as complete or full as केवलज्ञान. As much of जम्बुद्वीप as is capable of being cognized by केवलज्ञान ( perfect knowlege) meaning secondarily the whole of it because it is only केवलज्ञान that is able to visualize a thing in its uttermost comprehensiveness and in all its पर्यायs.

Page 47. जाणुकोप्परमाया, mother of knees and elbows, fondling kness and elbows in stead of children. इरियासमियाओ etc. describe some of the rules of nuns (and monks also ). They must be well-regulated in their movements, speech, search for food, receiving and placing their accessories and lastly in going to privy, making water, spitting cough (श्लेष्मन्, खेल is not derivable from क्ष्वेल). removing dirt from the body and in cleaning nose.

Page 48. मणगुत्तीओ etc is one of the Trinty of Right Activity. They should be very careful to check the mind from going astray, to restraint speech, and to control body (bodily organs). विज्जापओए etc. सुभद्रा asks the nuns to give her certain magic charm or

incantations, some emetic (वमनं), purge, enema, herb or drug which may enable her to conceive and give birth to child. This records, in a way, a social custom prevalent in those days. In our modern society also a knowledge of the above-mentioned things is believed to be possessed by so-called saints, ascetics, and houseless beggars.

Page 50. पुरिससहस्सवाहिणि सीयं, a palanquin carried by thousand men.

Page 51. पञ्चमुट्ठियं लोयं, plucking out five handfuls of hair. आलित्ते णं भन्ते etc, this is a stereotyped passage to be uttered by the candidate for initiation before preceptor. It is to this effect:–"Oh! revered Sir! this world is on fire which is in the form of old age and death. Therefore I wish to reuounce it. Just as a man, seeing that his house is on fire, brings out costly articles from it *with the only intention that they will be helping him in his remaining life, in the same fashion oh revered Sir! I have come here before* you bringing with me my dear soul from that worldly fire with a sole desire that it will, if rightly disciplined, entitle me to emancipation." This is, so to say, a sacred assurance, given to the preceptor, of the candidate's non-attachment towards the world and a keen desire to practise

monkhood, howsoever it may be beset with difficulties.

Page 52. एयस्स ठाणस्स आलोएहि, make a confession of this sin (as confession to a priest is necessary for salvation.)

Page 53. पासत्था etc there is also another interpretation of this word different from one mentioned in the glossary. It is पाशस्थ: one who ensnares one's self iu karmic bondages by violating rules prescribed is called पासत्थ (पाशस्थ). Here सुभद्रा ensnared herself in karmic bondage by fondling children of others which is prohibited for the nuns and monks.

Page 54. विन्नयपरिणयमेत्ता, educated (विज्ञका), and matured ( परिणतमात्रा ) to enjoy worldly pleasures. तेल्लकेला इव सुसंगोविया, she was carfully looked after like earthen pot for oil. The commentator says:– तैलकेला सौराष्ट्रप्रसिद्धो मृन्मयः तैलस्य भाजनविशेषः This earthen vessel for oil was rather bottomless and hence difficult to be handled and so was she.

Page 58. मासियाए संलेहणाए सट्ठिं भत्ताइं अणसणाए छेदत्ता, cutting off sixty meals by fasts lasting upto one month. It is called मासिकी संलेखना or मासक्षमण. संलेखना means emaciation of body aud passions by physical and mental penance. cf. अभयदेवसूरि's comment:– शरीरस्य जीवस्य च तपसा रागादिजयेन च कृशीकरणे संलेखना. छेदनम्.

(emaciation) is one of the means, in medical science, to decrease मेदोवृद्धि.

Page 62. पडियपुयत्थणी वरगपरिवज्जिया, with fallen and flabby bosom and given up by suitors.

Page 64. सरीरपाओसिया is a misprint in the text for सरीरबाउसिया. Differing from the reading of आगमोदयसमिति edition of निरयावलियाओ, we have adopted the reading सरीरबाउसिया which is the only fitting reading here. सरीरपाओसिया will mean शरीरप्राद्वेषिकी one who cherishes extreme disgust for the body. This is according to *Jainism*, *a qualification* because it believes that love for the body will interfere with love for soul. And therefore there is allotted a distinct and exalted place to अशुचिभावना (in which it is to be contemplated *that this body is impure, full of filth* and dirt and no love should be cherished for that) which is one of the twelve भावनाs. So सरीरपाओसिया will be rather a qualification in the case of भूता आर्या and it is not wanted here. श्रीचंद्रसूरि has not *commented over the word aud therefore it is* difficult to infer what reading he would have preferred. सरीरबाउसिका is one who spoils the character (of a nun) by beautifying the body in a manner which is against the law. In this way this reading *is quite fitting here as* भूता had begun beau-

tifying the body. Moreover this very word is used in connection with सुकुमालिका in the अपरकंका chapter of ज्ञातधर्मकथाङ्ग. It will not be out of place to quote तत्त्वार्थाधिगमसूत्रकार's classification of monks and भाष्य thereon:—

पुलाकबकुशकुशीलनिर्ग्रन्थस्नातका निर्ग्रन्थाः ॥४८॥ नवमोऽध्यायः

भाष्य over it runs as under:—

नैर्ग्रन्थ्यं प्रति प्रस्थिताः शरीरोपकरणविभूषानुवर्तिन ऋद्धियशस्कामाः सातगौरवाश्रिता अविविक्तपरिवाराश्छेदशबलयुक्ता निर्ग्रन्था बकुशाः।

Page 66. गयणयलमणुलिहन्तसिहरे, with its summits reaching the sky. तेल्लोक्कबलवगाणं of those strong in the three worlds.

Page 68. सामुदाणिया भेरी, a drum used to assemble the public. दस धणूइं, forty hands in height. पुरिसवग्गुरापरिक्खित्ता, surrounded by a multitude of men. वग्गुरा (sk. वागुरा) means a net or a multitnde.

Page 73. सुयखन्ध (sk. श्रुतस्कंध) is a part of the book containing a number of chapters. निक्खेवओ (sk. निक्षेपक) is conclusion. उक्खेवओ ( sk. उत्क्षेपक ) is the introductory portion. उद्देसग (sk. उद्देशक) is a part of the chapter.

# The Last Five Upāngas
## together called
# Nirayāvaliyāo[1]

Expounded in five sections
Each of the first four comprising ten lectures, and the last twelve.

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## First Section
called

**Niryāvaliyāo** (Series of persons who went to hell) *or* **Kappiyā** (The Basis of a series of texts)[2]

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### First Lecture
The Story of Kāla & his step-brothers.



1. At that time and at that period there was a town named Rāyagiha which was

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1. Nirayāvaliyāo is the title given to the last five Upāngas out of the twelve Upāngas in the Jain Canon. In fact 'Nirayāvaliyāo' is the title of only the first out of the five upāngas, but the whole collection is given this common name 'Nirayāvaliyāo' because it forms, as the second title shows, the Kappiyā or the B[illegible] the remaining four Upāngas. 'Nirayāvaliyāo' woul[illegible]

prosperous *well-protected and happy.*[3] *In it there was* a temple named Gunasilaa (*its* description *is to be here supplied*), an excellent As'oka tree *and* a big slab of stone *lying on* the ground.

2. At that time and at that period Ajjasuhamma, the disciple of the Ascetic, the blessed Mahāvira, who was a houseless monk and who was possessed of the knowledge of the previous birth (*he is to be des-*

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mean 'the Upāngas with Nirayāvaiiyāo as the basis *i. e.* the last five Upāngas.' Accordingly it is divided into five sections respectively called (1) Nirayāvaliyāo-The series of persons who went to Hell, or Kappiyā-the Basis, (2) Kappavadimsiyā or the appendix to Kappiyā, (3) Pupphiyā or another appendix to Kappiyā (4) Pupphachulā-an appenpix to Pupphiyā ( or the pupils of Pupphachūlās ) and (5) Vaṇhidasā or the ten ( *dasa* ) chapters on the Vrṣnis ( though in reality the number of chapters is twelve ).

2. Kappiyā or the Basis is a sub-title of the first Vagga or section of the present text so called because it forms the Kalpa,—the basis or the starting point in a series of texts.

3. The portions printed in the italics are not in the original Prākrit text, but have been added to facilitate the understanding. The portions enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains.

*cribed here* exactly *as Kesi,* * down to) being surrounded by five hundred monks in successive order, while wandering on his religious journeys, *came* to the city of Rāyagiha ( *the rest is to be supplied here,* down to ) and having accepted a proper place for residence, passed his time in practising asceticism (*and* so forth). The assembly went out to hear him. The law was preached. The assembly returned.

3. At that time and at that period the houseless monk named Jambû, the disciple of the houseless monk the venerable Suhamma (Sk. Sudharmâ), who was possessed of a symmatrical and well-built body ( *the rest* is *to be supplied here,* down to) holding contracted (in his physical body) the vast mass of the flash ( as a reward of his penance ), lived in the vicinity of the reverend houseless monk Suhamma with his knees up (and so forth). Then that Jambû with a desire to know (*and so forth,* down to) waiting upon him spoke thus: " Venerable Sir, what has been expounded as the purport of the Upāngas (i e. the last five Upāngas together called Nirayāvaliāo) by the Ascetic, *Lord Mahāvīra,*

* Kesi was a disciple of Lord Pārshwanātha, the 23rd Tīrthankara of the Jains.

(*and so forth,* down to) who has obtained *emancipation* ?

4. Then Suhamma replied: "Truly, Jambû, the Venerable Ascetic, *Lord Mahāvira,* (*and so forth,* down to) who has obtained *emancipation* has expounded the five Vaggas –Sections of the *last five* Upāngas. They are as follows: (1) Nirayāvaliyāo; (2) Kappavadinsiyāo; (3) Pupphiyāo; (4) Pupphchûliyāo and (5) Vanhidasāo."

5. *Then Jambû asked:* If O Venerable Sir, the Ascetic, *Lord Mahāvira,* (*and so forth, down to*) *who has obtained emancipation,* has expounded five Sections of the Upāngas viz. (1) Nirayāvaliyāo down to (5) Vanhidasāo, how many chapters, then, Venerable Sir, has been expounded by the Venerable Ascetic, *Lord Mahāvira,* (*and so forth,* down to) who has obtained *emancipation,* of the first section of the Upāngas called Nirayāvaliyāo?

6. *Then Suhamma replied*: "Truly, O Jambû, the Ascetic, *Lord* Mahāvira, (and so forth, down to) who has obtained *emancipation,* has expounded ten lectures of the first section of the Upāngas called Nirayāvaliyāo. They are as follows:—

(1) Kāla, (2) Sukāla, (3) Mahākāla, (4) Kanha, (5) Sukanha. Also (6) Mahākanha, (7)

Virakaṇha should be known. Also (8) Rāmakaṇha and the ninth (9) Senakaṇha And the tenth (10) Mahāsenakaṇha.

7 *Then Jambû asked* : If, O Venerable Sir, the Ascetic, *Lord Mahāvîra*, (*and so forth*, down to) who has obtained *emancipation*, has expounded ten chapters of the first section of the Upāngas called Nirayāvaliyāo, what, then, O, Venerable Sir, has the Ascetic, *Lord Mahāvira*, (*and so forth*, down to) who has obtained emancipation, expounded as the purport of the first chapter of the Nirayāvaliyāo? *Then Suhamma replied*: "O Jambû it is as follows:—"

(8) At that time and at that period in this very continent of Jambûddiva in the country of Bhāraha, there was a city named champā, which was prosperous, well-protected and happy. *In it there was* a temple named Puṇṇabhadda. In that city of Champā there was a king named Kûṇiya, the son of king Seṇiya (Sk. Shreṇika) born of his chief queen Chellaṇā, *who was as powerful as the mountain* Mahayā (*and so forth*). That king Kûṇiya had a queen named Paumāvai who was delicate (*and so forth*). In that city of Champā there was a queen named Kālî, wife of king Seṇiya and the junior step-mother of king

Kūṇiya, who was delicate (*and so forth*, down to) possessed of beautiful form. That queen Kāli had a son named Kāla who was delicate (and so forth, down to) possessed of beautiful form.

(9) Then, once upon a time that prince Kāla, commanding the eleventh part of the army formed in the shape of an eagle with three thousand elephants, three thousand chariots, three thousand horses and three crores of foot-soldiers, joined (lit came in) the Rahamusala battle (name of the battle between Kūṇiya and Chedaga) in the company of Kūṇiya.

10. Then, at a certain time when that queen Kāli was keeping awake on account of family affairs a thought of the following description (*and so forth*, down to) occurred to her: "Truly, my son, prince Kāla, has joined *the battle in an army constituted of* three thousand elephants (and so forth as above). Methinks whether he will conquer or not? Whether he will remain alive or not? Whether he will be defeated or not? Whether I shall see the prince alive to-morrow or not? And being, *therefore*, depressed at heart (*and so forth*, down to) she began to brood over.

"At that time and at that period the

Ascetic, the blessed Lord Mahāvira, arrived there on a religious visit. The assembly went out *to hear him*. Then a thought of the following description (*and so forth*, down to) occurred to that queen Kāli who got the intelligence of this event: "Truly, the Ascetic, the blessed Mahāvira, wanders on his religious journeys in due course. Therefore, it is, indeed, a great fortune (lit. fruit) to learn plenty of things from *a great ascetic like* him (and so forth). Therefore, I shall go to the Ascetic (*and so forth*, down to) and shall wait upon him, and shall ask of him the explanation of the following description"; and having thought so she decided *to do* so, and having done so she called her family-men, and having done so she spoke *to them*: "Oh, you beloved of the gods, forthwith keep ready an excellent chariot meant for religious journeys." They did so (*and so forth*, down to they reported to her *that her order was executed*).

12. Then that queen Kāli, having taken her bath and having performed her daily duties (*and so forth*, down to) having decora-

and having done so she went out into the outside anti-chamber to where the excellent chariot meant for religious journeys was, and having done so she ascended the excellent chariot meant for religious journeys, and having done so she, being surrounded by her retinue, passed through the midst of the city of Champā, and having done so she went to where the temple Puṇṇabhadda was, and having done so she saw *from a distance there the eight* Prātihāryas *or paraphernalia (consisting) of eight things* as the halo of light etc. *and the four Atiśayas or excellencies of a Tīrthankara, and having done so she* stopped her chariot meant for religious journeys, and having done so she alighted it, and having done so she being surrounded by many (*and so forth,* down to) haunch-backed group of elderly persons, went to where the Ascetic, the blessed Mahāvīra, was, and having done so she bowed down to him three times. And keeping standing she, with her retinue, listening to him, bowing down to him, with her face turned towards him and folding her hands to him with modesty, waited upon him.

13. Then the Ascetic, the blessed Mahāvīra (*and so forth,* down to) the recitation of the religious sermon to that great queen

Kāli (*and so forth*, down to *she* became a lay disciple of Mahāvira, and living in that faith obeyed the *master's* instructions.

14. Then that queen Kāli, having heard and listend to the law from the Ascetic, the blessed Mahāvira (and so forth, down to) *having bowed down to* the Ascetic, the blessed Mahāvira, three times, she spoke thus : "Truly, Venerable Sir, my son prince Kāla has joined the battle Rahamusala *constituted of* three thousand elephants (*and so forth*). Will he, Venerable Sir, conquer or not? (*and so forth* down to) shall I see my son Kāla alive to-morrow?

15. The Ascetic, the blessed Mahāvira, spoke thus to queen Kāli: "Truly, O Kāli, your son prince Kāla, while fighting into the battle Rahamusala along with king Kūṇiya with *an army constituted* of three thousand elephants (*and so forth*, down to) and having all his eminent warriors killed, routed and destroyed and all his flags, banners and emblems of the army fallen and making all the quarters destitute of light (by the dust raised by the army), has just come to a chariot to chariot fight with his chariot in front of king Chedaga in the opposite direction. King

Chedaga, then, sees the prince Kāla coming in his front, and having done so, and, therefore, becoming angry ( *and so forth*, down to) and burning with anger, he takes his bow into his hand, and having done so he takes his arrow into his hand, and having done so he places it on the place ( on the bow) meant for the arrow (i.e. he fixes his arrow on his bow ) and having done so he strings his bow so as to make his arrow reach as far as his long ears, and having done so and striking with one blow and killing by crushing he deprives prince Kāla of his life. Now as he has met with death, O Kāli, you will not see prince Kāla alive to-morrow."

16. Then that queen Kāli, having heard this account from the Ascetic, the blessed *Mahāvira*, and being greatly overpowered with great grief for her son, fell down with all her limbs on the surface of the ground producing a 'dhus, dhus' sound like a Champaka creeper being cut off by an axe. Then getting herself composed after a moment that queen Kāli stood up by rising from her seat, and having done so she saluted and bowed down to the Ascetic, the

blessed Mahāvīra and having done so, *she* spoke thus: "O Venerable Sir, so it is, true it is, undoubtful it is, and quite right it is what you say;" and having done so she saluted and bowed down to the Ascetic, the blessed Mahāvīra, and having done so she ascended that very excellent chariot meant for religious journeys, and having done so, she went into that very direction from which she came.

17. Then Reverend Goyama (*and so forth*, down to) saluted and bowed down to Lord Mahāvīra, and having done so he asked *him* thus: "O Venerable Sir, where did prince Kāla go and where is he re-born having met with death at the time of his surcease, being deprived of his life with one blow and being killed by being crushed by king Chedaga while he was fighting in the battle Rahamusala with an army constituted of three thousand elephants (and so forth)?"

18. Then the Ascetic, the blessed Mahāvīra, spoke thus to Goyama: "Truly, O Goyama, prince Kāla, having met with death at the time of his surcease being deprived of his life, *by Chedaga while fighting*

*with an army constituted of* three thousand elephants (*and so forth*), has become re-born as a hell-being in the hell Homābha, in the foruth region Pankappabhā, with ten Sāgarovamas[1] as the *maximum* duration of life.

19. *Then Goyama asked*: " O Venerable Sir, on account of what acts, what deeds, what acts and deeds, what enjoyments, what enjoyments and pleasures and what heap of evil karmas did prince Kāla, having met with death at the time of surceaso, became re-born as a hell-being in the fourth region of Pankappabhā ? *Then Mahāvira replied*: " In this way, O Goyama. "

20. At that time and at that period there was a king named Seṇiya in the city of Rāyagiha who was as powerful as the mountain Mahayā (*and so forth*). That king Seṇiya had a queen named Nandā who was

1. *Sāgarovama*, Sk. *Sāgaropama*. A period, measured by the time in which a vast well, round in shape and one *yojana* (four miles) long, one *yojana* broad and one *yojana* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstics, could be emptied at the rate of one hair in a century, is what is known as a *paliovama* (Sk. *palyopama*). This repeated ten kotis of kotis of times (i.e. 1,000,000,000,000,000) is a *Sāgaropama*.

delicate (*and so forth*). That king Seṇiya had a son named Abhaya born of his queen Nandā who was tender (and so forth, down to) possessed of beautiful form, *well versed in the use of four upāyas or expedients to be used by a king in overcoming an enemy viz.* conciliation or negotiation-*sāma*, bribery-*dāṇa* sowing dissentions (in an enemy's army) -*bheya* and an open attack (lit. punishment) -daṇda * (*here he is to be described* exactly as Chitta, down to) and who was mindful of the responsibility of the kingdom. That king Seṇiya had a queen named Chellaṇā who was delicate (*and so forth*).

21. Then, at a certain time that queen Chellaṇā got up from her sleep having seen a lion in a dream in a house of such description (*here the description is to be supplied exactly* as in the case of queen Pabhāvaī in the Bhagavati Sûtra, down to) the dream-tellers were dismissed (*and so forth,* down to) Chellaṇā, having accepted his words, entered her own palace.

22. Then once upon a time, when full three months of *her pregnancy* were over, this pregnancy-desire of the following des-

cription arose in the mind of that queen Chellanā. "Blessed, indeed, are those mothers (*and so forth*, down to) and they have achieved the real fruit of their lives who satisfy their pregnancy-desire by tasting and sharing with others the flesh of the folds on the belly of king Seṇiya having baked, fried and roasted it together with wine (*and so forth*, down to) 'passannā' (a kind of spirituous drink). Then that queen Chellaṇā, being unable to satisfy that pregnany-desire, became emaciated, hungry-looking, devoid of flesh, bent-down, pressed down in body, without lustre, with her face piteous and distracted, possessed of a pale face, with her lotus-like eyes and face downcast, not enjoing properly the flowers, the garments, the scents, the garlands and the ornaments as befitted her, appearing like a lotus-garlrnd crushed with the palm of the hand, having the longing of her mind shattered (*and so forth*, down to) began to brood over.

23. Then the personal maid-servants of that queen Chellaṇā saw the queen emaciated, hungry (*and so forth*, down to) brooding over, and having done so they went to where king Seṇiya was, and having done so they, taking their palms on their forehead (with a

circular motion and having folded them, spoke thus to king Seṇiya : " Truly, o lord, queen Chellaṇā, whatever the cause we do not know, *has become* emaciated, hungry (*and so forth, as above,* down to) broods over."

24. Then, that king Seṇiya, having heard this news from those personal maid-servants and becoming equally confounded, went to where queen Chellaṇā was, and having done so and having seen queen Chellaṇā emaciated, hungry (*and so forth as above,* done to) brooding over he spoke thus: "O you beloved of the gods, why are you emaciated, hungry, (*and so forth as above,* down to) brood over? Then that queen Chellaṇā did not pay heed to those words of king Seṇiya nor did she take notice of them *but remained silent. Then that king Seṇiya spoke* thus to queen Chellaṇā twice, thrice : "What, O you beloved of the gods, am I not worthy *of hearing this thing that you keep this thing* as a secret ?" Then that queen Chellaṇā, being thus twice or thrice spoken to by king Seṇiya spoke thus to king Seṇiya : " O lord, there is nothing which you are not worthy of hearing nor are you unworthy of hearing this thing. Truly, O lord, after my seeing that noble (*and so forth,* down to)

great dream this pregnancy-desire of the following description has arisen in my mind: 'Blessed, indeed, are those mothers who satisfy their pregnancy-desire by the flesh of the folds of your belly having roasted it (*here everything else is to be supplied as above*). Therefore indeed, O lord, that pregnancy-desire of mine being not satisfied, I have become emaciated, hungry (*and so forth as above,* down to) brood over."

25. Then that king Seṇiya spoke thus to queen Chellaṇā: "Do not, O you beloved of the Gods, have the longing of your mind shattered and brood over. I shall so try that your pregnancy-desire will be fulfilled"; and having said so he consoled queen Chellaṇā with those desirable, dear, loving, pleasant, sweet, noble, good, beneficial, blessed, auspicious, few but delightful and graceful words, and having done so he went away from queen Chellaṇā, and having done so he went into the outside anti-chamber to where the throne was, and having done so he sat on an excellent throne with his face towards the east and *though* repeatedly meditating for the fulfilment of that pregnancy-desire, by many ways and means, *making use of the 'Four Talents viz.* (1) Intuitive-' Aut-

pattiki', (2) Disciplined-'Vainayiki', (3) the talent acquired by practice-'Karmajā' and (4) Developed talent or the talent acquired by maturity of age-'Pāriṇāmiki',* and yet not getting any remedy, means or condition for *fulfilling* that pregnancy-desire and having his longing shattered (*and so forth,* down to) began to brood over.

26. Meanwhile, prince Abhaya, having taken his bath (*and so forth,* down to) *having decorated his* body, came out of his palace, and having done so he went into the outside anti-chamber where king Seṇiya was, and saw king Seṇiya whose *longing was* not fulfilled (*and so forth as above,* down to) and having done so spoke thus: " O father, on other occasions you become delighted (*and so forth,* down to) *and possessed of a cheerful* heart; how *is* it that to-day you are sitting, *as it were,* with your longing not fulfilled and brooding over? Therefore, O father, if I am worthy of hearing this thing tell it to me exactly as it has happened, truly and without any suspicion so that I may carry out that thing. "

*For a fuller and detailed explanation on these 'Four Talents चउबुद्धि' often alluded to in Jain books and the stories illustrating them, refer to the notes on the same term in my Edition of Sirisirivālakahā Part I, pp 9 to 35.

27. Then that king Seṇiya spoke thus to prince Abhaya: "O son, there is nothing which you are not worthy of hearing. Truly, O son, your junior step mother Chellaṇā, after completing full three months after her seeing that noble (and so forth, down to) great dream, *now* desires to fulfil her pregnancy-desire of eating the flesh of the folds of my belly having fried it (and so forth). And therefore, being not able to satisfy that desire, Chellaṇā has become emaciated (*and so forth as above*, down to) broods over. And then, O son, *though meditating* upon the various ways and means of fulfilling that her pregnancy-desire I do not get *any remedy* (*and so forth as above*, down to) brood over.

28. Then that prince Abhaya spoke thus to king Seṇiya: "O father, do not *be like one whose longing is* not fulfilled (and so forth as above, down to) brood over; I shall so try that the pregnancy-desire of my junior step-mother Chellaṇā will be fulfilled," and having done so he consoled king Seṇiya by those desirable (and so forth as above, down to) *sweet* words, and having done so he went to his own palace, and having done so he called his trustworthy, confidential and respectable men, and having done so he spoke

to them thus: "O you beloved of the gods, go and bring (lit. take) the fresh (lit. wet) flesh, blood and bladder from a slaughter-house." Then those respectable persons, being thus spoken to by prince Abhaya, and being, therefore, greatly pleased and having responded to him, went away from prince Abhaya, and having done so they went to the slaughter-house and took fresh flesh, blood and bladder, and having done so they went to prince Abhaya, and having done so and having folded their hands they offered him the fresh flesh, blood and bladder.

29. Then that prince Abhaya took that fresh flesh and blood into his possession, and having done so he went to king Seṇiya, and having done so he asked king Seṇiya to lie down on a secret bed, and having done so he scattered the fresh flesh and blood on the folds of the belly of Seṇiya, and having done so he covered them with the bladder, and having done so he wrapped (all these things by means of a bandage or a piece of cloth), and having done so he got queen Chellaṇā to be seated on the upper palace so that she could have a good sight, and having done so he asked king Seṇiya to lie down just below queen Chellaṇā in front of

her and in her direction, and *then* he *pretended to* cut the flesh of the folds of the belly of king Seṇiya into bigger and smaller pieces, and having done so he got them to be put on a plate. Then that king Seṇiya feigned to faint, and having done so after a while he began to talk with persons. Then that prince Abhaya took the (so called) pieces of flesh of the folds of the belly of king Seṇiya, and having done so he went to queen Chellaṇā, and having done so he presented them to her. Then that queen Chellaṇā satisfied her pregnancy desire by eating those (so called) pieces of the flesh of the folds of the belly of king Seṇiya having fried and roasted them. Then that queen Chellaṇā, whose pregnancy-desire was thus satisfied, honoured and fulfilled, (lit. removed) her foetus happily.

30. Then at a certain time when it was mid-night *a thought* of the following description occurred to queen Chellaṇā: "As this boy has devoured the pieces of the flesh of the folds of the belly of his father even while he was in the womb, it is better rather to eject, to throw away, to drop or to destroy it." She thought so, and having done so she desired to eject, throw away, drop or destroy

that foetus by various means of ejecting, abortion, dropping and destroying a foetus but that foetus did not eject, nor fall, nor drop nor was destroyed. Then when she was not able to eject (*and so forth as above*, down to) destroy that foetus by various means of abortion (*and so forth as above*, down to) and destruction, that queen Chellaṇā being fatigued, tired, greatly fatigued and dejected, bore that foetus in spite of her own wish, with great helplessness and remaining unhappy, miserable and distressed.

31. Then that queen Chellaṇā, after full nine months of her pregnancy *were over* (and so forth, down to), gave birth to a tender son possessed of a beautiful form. Then *the thought* of the following description occurred to that queen Chellaṇā: "As this boy has eaten the pieces of the flesh of the folds of the belly of his father even while he was in the womb it could not be known whether he, when he grows up, will put an end to our family. It is better for us, therefore, to get this boy thrown away on a solitary dung-hill;" she thought so, and having done so she called a slave-girl, and having done so she spoke to her thus: "O you beloved of the gods, go and throw away this boy on a

lonely dung-hill" Then that slave-girl, being thus spoken to by queen Chellanā, having folded her hands (*and so forth*, down to) responded with courtesy to those words of queen Chellanā, and having done so she took that boy on the palms of her hands and having done so she went to the As'oka-grove, and having done so she threw that boy on a lonely dung-hill. Then when that boy was thrown on a lonely dung-hill that As'oka grove got illumined ( by the lustre of the child ).

32. Then that king Seṇiya, getting the intelligence about this went to the As'oka-grove, and having done so he saw that boy abandoned on a lonely dung-hill, and having done so he became enraged ( and so forth, down to ) and burning with anger took that boy in the cavity of his palms, and having done so he went to queen Chellaṇā and having done so he repeatedly abused queen Chellanā with varied abuses, reprimanded her with various reprimands, in the same way threatened her with various threatenings, and having done so he spoke to *her* thus: "Why did you get my son to be thrown away on a lonely dung-hill ?" and having done so he cursed her with various curses, and having done so he spoke *to her* thus: "O

you beloved of the gods, rear up this boy protecting him and taking care of him in due course." Then that queen Challaṇā, being thus spoken to by king Seṇiya, and becoming bashful, ashamed and downcast, reponded with courtesy to those words of king Seṇiya with folded hands, and having done so she brought up that child in due course protecting him and taking care of him.

33. Now the tip of the finger of that boy who was thrown away on a solitary dung-hill, was wounded by *the sharp edge of* cock's feather, which, therefore, used to discharge pus and blood every moment. Then that boy, who was overpowered with pain, began to cry with a loud noise. Then king Seṇiya, hearing the cries of that boy, went to him and having done so he took that boy in the cavity of his hand, and having done so he put the tip of the finger in his mouth and having done so he sucked up the pus and blood with his mouth. Then that boy became happy, painless and silent. Now whenever that boy produced loud cries when overpowered with pain, king Seṇiya used to go to that boy, take him in the cavity of his palms *and used to put the tip of* that *finger* (and so forth as above, down to) *that boy* became *happy*, painless and silent.

34. Then on the third day, the parents of that boy performed 'Chanda-sūra-darisaṇam' —or the rite of showing the moon and the sun to a new-born child, and when the twelfth day arrived they gave the boy this name of the following description true to its meaning: "As the tip of the finger of this our boy, who was thrown away on a lonely dung-hill, was wounded by *the sharp edge of* the cock's feather, therefore let 'Kuṇiya' (one with contracted finger, on account of the wound caused by the peacock's feather) be the name of this our son." Then in due course the 'Thiivadiyā' —a rite performed at the birth of a son— lasting for ten nights ( *here his decription is to be given* exactly as *in the case of* Meha ( *Meghkumāra* ) *in the* Nāyaddhammakahāo, down to ) passes his time *happily* in the upper palace. ( *Here the presentation of* gifts containing eight articles of every possible things *to him is also to be described.* )

35. Then at a certain time when it was mid-night ( *and so forth,* down to ) *a thought of the following description* occurred *to him*: "Truly, indeed, on account of the obstruction from king Seṇiya I am not able to enjoy and protect this beautiful kingdom myself. It is better, therefore, *to*

tie into fetters (i.e. to put into prison) king Seṇiya and get myself coronated *king*;" having done so he determined to do so and having done so he awaited the opportunities, the weak-points and the drawbacks of king Seṇiya. Then that prince Kuṇiya, not getting *any* opportunity, *weak-point* or drawback of king Seṇiya, at a certain time invited the ten princes Kāla and others to his own palace ( lit. house ) and having done so he spoke to *them* thus:—"O you beloved of the gods! on account of the obstruction of king Seṇiya we are not able to enjoy and protect this beautiful kingdom ourselves. It is better for us, therefore, O you beloved of the gods, to tie into fetters (i.e. to imprison) king Seṇiya, and *then* divide the kingdom, the army, the cavalry, the treasury, the store-house and the whole country into eleven *equal* parts, and to enjoy and protect the beautiful kingdom ourselves. Then those ten princes, Kāla and others, responded with courtesy, to those words of prince Kūṇiya. Then at a certain time that prince Kūṇiya found out the weak-point of king Seṇiya and having done so he put him into prison ( lit. tied him into fetters ), and having done so he got himself coronated great king. Then that prince Kū-

ṇiya became a great king *as powerful as the mountain* Mahayā ( *and so forth* ).

36. Then at a certain time that king Kūṇiya, having taken his bath (*and so forth*, down to) and having decorated himself with all kinds of ornaments, went straight to queen Chellaṇā *with her longing* shattered ( *and so forth*, down to ) brooding over, and having done so he seized the feet of queen Chellaṇā, and having done so he spoke to her thus: "O mother, do you not feel delight, happiness, pleasure or joy that I *enjoy and protect* the beautiful kingdom myself? Then that queen Chellaṇā spoke to king Kūṇiya thus: "O son, how can I feel delight, happiness, pleasure or joy when you get yourself coronated king having put into prison king Seṇiya *my* dear lord and your revered father, who is full of deep affection and love for *you*? Then that king Kūṇiya spoke to queen Chellaṇā thus: "O mother, king Seṇiya wanted to kill me, to dispatch me, to imprison me or to banish me. Then, how could he be, O, mother, full of deep affection and love for me?" Then that queen Chellaṇā spoke to prince Kūṇiya thus: "Truly, O son, when full three months after your entering my womb were over the pregnancy-desire of the following des-

cription arose in me : "Blessed, indeed, are those mothers ( *and so forth as above,* down to ) the personal servants ( and everything else is to be here recited, down to) and when you were overpowered with pain and *cried aloud* ( *and so forth as above,* down to ) you became silent. In this way, O son, king Seṇiya is full of deep affection and love for you ".

37. Then, that king Kûṇiya, hearing those words from queen Chellaṇâ, spoke to queen Chellaṇâ thus: "Wicked am I, mother, that I have put into prison king Seṇiya, *your* dear husband and my revered father, who is full of deep affection and love for me. Therefore, I shall just go and cut off the fetters of king Seṇiya myself" and having said so he, taking an axe in his hand, began to go towards the gaol. Then king Seṇiya saw prince Kûṇiya coming towards him, axe in hand, and having done so he spoke thus: "This prince desirous of seeking a thing not sought by anybody ( *and so forth,* down to ) and devoid of nobility or shame, just comes here with an axe in his hand. Therefore, I do not know by what ignominous way of killing he will put me to death ", and having said so he frightened ( *and so forth,*

Seṇiya with great pomp and show, and having done so he performed the various worldly funeral rites. Then that prince Kûṇiya, being greatly overpowered with this mental pain, at a certain time went out of Rāyagiha being surrounded by his harem as well as his retinue and taking with him valuables, pots and articles of furniture, went to the city of Champā. There enjoying all (lit. collection) objectss of enjoyment in plenty he, in a short time, had his *grief alienated.*

39. Then that king Kûṇiya, at a certain time called the ten princes Kāla and others and having done so he divided the kingdom (*and so forth,* down to) country into eleven *equal* parts, and having done so, he himself enjoyed and protected his kingdom.

40. Now in that city of Champā there was a prince named Vehalla the son of king Seṇiya born of his wife Chellaṇā and the younger brother of king Kûṇiya, who was delicate (*and so forth,* down to) possessed of beautiful form. Now when king Seṇiya was alive that prince Vehalla had had given to him *formerly two gifts of a* scent-elephant 'Seyaṇaa' (—one which is always in rut) and a necklace called 'Aṭṭhārasa-vanka ( so

called because it had curves at eighteen points). Now that prince Vehalla, with that scent-elephant Seyaṇaa and being surrounded by his harem and his retinue, passed through the midst of the city of Champā, and having done so he repeatedly bathed into the waters of the great river Ganges. Now that scent-elephant used to take the queens on his trunk, and having done so he used to place some of them on his back, some on his shoulders, some on his head, some on his tusks, some he used to take on his trunk and *then* hurl them up in the sky, having taken some on his trunk he used to swing them to and fro, he used to take some in the space between his tusks, some he used to bathe in spray, and he made some sport in various sports. Now many people in the places where two roads meet, in the places where three roads meet, in squares, in places where four roads meet and in highroads, spoke and observed to each other thus: "Truly, O you beloved of the gods, prince Vehalla, with the scent-elephant Seyaṇaa and *being surrounded by his* harem *and his retinue* (*and so forth* as above, down to) makes them (Vehalla's queens) sport in various sports. Therefore, this prince Vehalla

*truly*, experiences the fruit of the royal sovereignty but not king Kûṇiya.

41. Then the thought of the following description occurred to his (Kûṇiya's) queen Paumavaî, who got this intelligence (of Vehalla's enjoying pleasures with his queens): "Truly, prince Vehalla with his scent-elephant (and so forth as above, down to) makes *his queens* sport in various sports. Therefore this prince Vehalla experiences the fruit of his royal sovereignty and not king Kûṇiya. Therefore, what is the use of our having the kingdom (*and so forth as above*, down to) or the country if we have not got the scent-elephant Seyaṇaga? It is better, therefore, that I should request king Kûṇiya about this thing", and having thought so she decided to do so, and having done so she went to king Kûṇiya, and having done so she, with folded hands, spoke to him thus: "Truly, O lord, prince Vehalla with the scent-elephant Seyaṇaa (*and so forth as above*, down to) makes *his queens* sport in various sports. Therefore, what is the use of our having the kingdom (*and so forth as above*, down to) if we have not got the scent-elephant Seyaṇaa?" Then that king Kûṇiya did not pay heed to or listened to

those words of queen Paumāvaî but remained silent. Then that queen Paumāvaî repeatedly ( lit. every moment ) requested about that thing to king Kûṇiya. Then that king Kûṇiya, being repeatedly requested about that thing by queen Paumāvaî, at a certain time, called prince Vehalla, and having done so he begged of him the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka.

42. Then that prince Vehalla spoke to king Kûṇiya thus: "Truly, O lord, king Seṇiya had given to me the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka while he was alive. Therefore I shall give you the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka if you will give me half of your kingdom ( *and so forth as above,* down to ) country. Then that king Kûṇiya did not pay heed or care for those words of prince Vehalla and repeatedly begged of him the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka.

43. Then the following thought occurred to prince Vehalla of whom the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka were often begged by king Kûṇiya: " Truly, king Kûṇiya is desirous of snatching away, taking away and seizing from me the scent

-elephant Seyaṇaa and the necklace Aṭṭhārasavanka. Therefore, as long as he does not snatch it away from me I shall leave the city of Champā taking with me the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka, being surrounded by my harem and the retinue and taking with me valuables, pots and articles of furniture and shall take shelter of my maternal grandfather Chedaga the king of Vesāli;" he thought so, and having done so he decided to do so, and having done so he awaited the opportunities and *weak points* of king Kūṇiya. Then at a certain time that prince Vehalla came to know about a weak point of king Kūṇiya and having taken with him the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka, and being surrounded by his harem and retinue and taking with him valuables, pots and articles of furniture, he left the city of Champā, and having done so he went to the city of Vesāli and took shelter of his *maternal* grandfather Chedaga in the city of Vesāli.

44. Then that king Kūṇiya, getting intelligence about this thing thought thus: "Truly, prince Vehalla, without my know-

ledge, having taken with him the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka, and being surrounded by his harem and retinue (*and so forth as above, down to*) has taken shelter under his *maternal* grandfather king Chedaya. It is better for me, therefore, to send a messenger to negotiate for the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka;" and having thought so he called the messenger and having done so he spoke *to him* thus: "O, you beloved of the gods, go to the city of Vesālí, and there having folded your hands and having greeted him speak thus to my *maternal* grandfather king Chedaya. 'Truly, O lord, king Kūṇiya requests thus: prince Vehalla, without my knowledge, has quickly come to you having taken *with him* the scent-elephant Seyaṇaa and the necklace aṭṭhārasavanka. Therefore, O lord, favouring king Kūṇiya send back to king Kūṇiya the scent elephant Seyaṇaa and the necklace Aṭṭhārasavanka and also send prince Vehalla."

45 Then that messenger, *being thus spoken to* by Kūṇiya and with folded hands (*and so forth*, down to), responded to him and *then* went to his house, and having

done so (here he is to be described *exactly* as Chitta, down to) having congratulated Chedaga he (the messenger) spoke thus: "Truly, O lord, king Kūṇiya requests you thus: This prince Vehalla (*the whole passage in the previous paragraph is* to be exactly reproduced *here*, down to) send *also* prince Vehalla." Then that king Chedaya spoke to that messenger thus: "O you beloved of the gods, just as king Kūṇiya, the son of king Seṇiya born of queen Chellanā, is my grandson in the same way prince Vehalla, the son of king Seṇiya born of queen Chellaṇā, is also my grandson. While alive, king Seṇiya had formerly given to prince Vehalla the scent-elephant and the necklace Aṭṭhārasavanka. Therefore, I shall return the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka and shall send prince Vehalla if king Kūṇiya will give to prince Vehalla half of his kingdom and country" And *then* he, having honoured and respected that messenger, dismissed him.

46. Then that messenger, being dismissed by king Chedaya, went to his chariot having four bells and drawn by horses and having done so he ascended it and went away through the midst of the city of-

Vesāli, and making comfortable halts and breakfasts (*and so forth,* down to) having congratulated *king Kūṇiya* spoke *to him* thus: "Truly, O lord, king Chedaya orders thus: just as king Kūṇiya, the son of king Seṇiya born of queen Chellanā, is my grand son (*the passage in the previous paragraph* is to be exactly reproduced *here,* down to) I shall send prince Vehalla." Thus, O lord, king Chedaya does not return the *scent-elephant* Seyaṇaa and the necklace Aṭṭhārasavanka, nor does he send Vehalla."

47. Then that king Kūṇiya called the messenger a second time and spoke *to him* thus: "O you beloved of the gods, go to the city of Vesāli and there speak to my *maternal* grandfather Chedaga thus: 'Truly, O lord, king Kūṇiya requests you thus: Whatever highly precious things exist all of them belong to the kingdom. While king Seṇiya was enjoying and protecting the royal sovereignty there came into existence two precious things (lit. gems.) viz. the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka. Therefore, without violating the convention current in the royal families return to king Kūṇiya the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka, and *also* send prin Vehalla.

48. Then that messenger *having responded* to king Kûṇiya (*and so forth* exactly *as before*, down to) having congratulated *king Chedaya* spoke *to him* thus: "Truly, O lord king Kûṇiya requests you thus: Whatever (*and so forth as above*, down to) send prince Vehalla." Then king Chedaya spoke to that messenger thus: "O you beloved of the gods, just as king Kûṇiya, the son of king Seṇiya born of queen Chellanâ, *is my grand-son* (*everything else is to be reproduced here* exactly as before § 45, down to) I shall send prince Vehalla." *And then* he honoured and respected that messenger and then dismissed him.

49. Then that messenger (*and so forth* § 46, down to) having congratulated king Kûṇiya spoke *to him* thus: "King Chedaya orders thus: O you beloved of the gods just as king Kûṇiya, the son of king Seṇiya born of queen Chellaṇâ, *is my grandson* (*everything else is to be reproduced here as before* § 45, down to) I shall send prince Vehalla." Therefore, O lord, king Chedaya does not give the scent-elephant Seyaṇaa and the necklace Aṭṭhârasavanka nor does he send prince Vehalla."

50. Then that king Kûṇiya having

having done so, being greatly enraged, offer to him the letter on the edge of your spear ( *and so forth,* down to ) he forthwith will come here with his army and camp."

52. Then that king Chedaya having heard this thing from that messenger and becoming greatly enraged and *having contracted his eye-brow* spoke *to him* thus: "I will not return to king Kūṇiya *the scent-elephant* Seyaṇaa and the necklace Aṭṭhārasavanka nor shall I send prince Vehalla; and I am ready here for fight." *And this time* he did not honour nor respect the messenger but asked him to go out by a side-door.

53. Then that king Kūṇiya, having heard this thing from that messenger and being greatly enraged, called the ten princes Kāla and others and having done so he spoke *to them* thus: "Truly, O you beloved of the gods, prince Vehalla, without my knowledge, having taken with him the scent-elephant Seyaṇaa, the necklace Aṭṭhārasavanka, the harem and the valuables etc., *secretly* left the *city of* Champā and took the shelter of his *maternal* grandfather *Chedaya.* Then I sent messengers for *getting back* the scent-elephant Seyaṇaa and *the necklace* Aṭṭhārasavanka. Then they were prohibited

heard this thing from that messenger and becoming enraged (*and so forth*, down to) burning with anger called the messenger a third time and spoke to him thus: "O you beloved of the gods, go and throw away (lit. cross) the foot stool of king Chedaya in the city of Vesāliya by your left foot, and having done so offer to him the letter (*keeping it*) on the edge of *your* spear, and having done so, and having contracted on *your* forehead the three folds of *your* eye-brow speak to king Chedaya thus: "Oh you king Chedaya, who seek that which is not sought by anybody *else* (*and so forth*, down to) king Kūṇiya orders thus: "Return to king Kūṇiya *the scent-elephant* Seyaṇaa and the necklace Aṭṭhārasavanka and send prince Vehalla or be prepared for a fight. King Kūṇiya, with his army, cavalry and camp of the army, and prepared for fight, will forthwith come here."

51. Then that messenger, with folded hands (*and so forth* § 45, down to) went to king Chedaya and with folded hands (*and so forth*, down to) having congratulated *him* spoke to him thus: "Truly, O lord, I pay my obesience to you. Now this is the order of king Kūṇiya that throw away with your left foot the foot-stool of king Chedaya and

towns with all pomp and show ( *and so forth*, down to ) noise, and went to king Kūṇiya in the city of Champā *situated* in the country of Anga and with folded hands congratulated him.

55. Then that king Kūṇiya called his family-men and spoke to them thus: "O you beloved of the gods, forthwith prepare for war an excellent elephant fit for coronation (or bath), prepare the four-fold army constituted of horses, elephants, chariots and infantry, and report to me the carrying out of this my order;" ( *and everything else is to be supplied here*, down to ) they reported *to him that his* order was executed. Then that king Kūṇiya went to his bath-room ( *and so forth*, down to ) and having come out of it he went to the outside anti-chamber ( *and so forth*, down to ) ascended *the elephant*.

56. Then that king Kūṇiya, with three thousand elephants ( *and so forth as above*, down to ) noise, passed through the midst of the city of Champā and went to the ten princes Kāla and others, and having done so he grouped himself together with the ten princes Kāla and others. Then that king Kūṇiya surrounded by thirty three

on this account by king Chedaya and moreover my third messenger was not honoured nor respected and was asked to go away by a side-door. It is, indeed, better, therefore, O you beloved of the gods, to make an invasion on king Chedaya." Then the ten princes Kāla and others responded with courtesy to those words of king Kūṇiya.

54. Then that king Kūṇiya spoke to those ten princes Kāla and others thus: "O you beloved of the gods, go to your respective kingdoms, and every one of you having taken your bath ( *and so forth*, down to ) having made amendments, and having got yourselves on the backs of excellent elephants and each of you being surrounded by three thousand elephants, three thousand chariots, three thousand horses and three crores of foot-soldiers, and with all pomp and show ( *and so forth*, down to ) noise start out of your residence and out of your city, and having done so present yourselves before me. Then every one of those ten princes Kāla and others, having heard this thing from king Kūṇiya, went to their respective kingdoms, took their baths ( *and so forth as above*, down to ) being surrounded by three crores of men started out of their

towns with all pomp and show ( *and so forth*, down to ) noise, and went to king Kūṇiya in the city of Champā *situated* in the country of Anga and with folded hands congratulated him.

55. Then that king Kūṇiya called his family-men and spoke to them thus: " O you beloved of the gods, forthwith prepare for war an excellent elephant fit for coronation (or bath), prepare the four-fold army constituted of horses, elephants, chariots and infantry, and report to me the carrying out of this my order;" ( *and everything else is to be supplied here,* down to ) they reported *to him that his* order was executed. Then that king Kūṇiya went to his bath-room ( *and so forth,* down to ) and having come out of it he went to the outside antichamber ( *and so forth,* down to ) ascended *the elephant*.

56. Then that king Kūṇiya, with three thousand elephants ( *and so forth as above,* down to ) noise, passed through the midst of the city of Champā and went to the ten princes Kāla and others, and having done so he grouped himself together with the ten princes Kāla and others. Then that king Kūṇiya surrounded by thirty three

thousand elephants, thirty three thousand horses, thirty three thousand chariots and thirty three crores of foot-soldiers and with all his pomp and show ( *and so forth,* down to ) noise and making comfortable halts and breakfasts and making smaller halts not at very distant places, he passed through the midst of the country of the Anga and through the country of Videha and began to march towards the city of Vesāli.

57. Then, king Chedaya, getting intelligence about this, called his eighteen tributary kings—viz. the nine Malla's and the nine Lechha's of the Kāsi and Kosala countries respectively, and having done *so* he spoke *to them* thus: "Truly, O you beloved of the gods, prince Vehalla, without the knowledge of king Kūṇiya, quickly came here taking with him the *scent-elephant* Seyaṇaa and the necklace Aṭṭhārasavanka. Then Kūṇiya sent messengers asking for the Seyaṇaa and Aṭṭhārasavanka and I prohibited them on account of this reason ( *as explained above* ). Then that Kūṇiya, not paying heed to these my words, has forthwith come here prepared for fight being surrounded by the four-fold army. Therefore, O you beloved of the gods, may I give

back Seyaṇaa and Aṭṭhārasavanka to Kūṇiya and may I send prince Vehalla or should I engage into war with him? Then the eighteen tributary kings viz. the nine Malla's and the nine Lechhais of the Kāsi and the Kosala countries respectively spoke to king Chedaya thus: "Truly, O lord, it is not proper, opportune or worthy of a king *like you* to give back Seyaṇaa and Aṭṭhārasavanka to king Kūṇiya and to send back prince Vehalla who has taken your shelter. Therefore, if king Kūṇiya is forthwith coming here prepared to fight being surrounded by four-fold army we shall fight with king Kūṇiya."

58. Then that king Chedaya spoke to those eighteen tributary kings, the nine Mallais and the nine Lechhais of Kāsi and Kosal respectively, thus: "O you beloved of the gods, if you *intend to* fight with king Kūṇiya then go, O you beloved of the gods, to your respective kingdoms and having taken your baths (*everything else is to be reproduced here* exactly as in the case of Kāla and others § 54, down to) they (the tributary kings) congratulated him (Chedaya) with the words: "Victory to you, victory to you." Then that king Chedaya

summoned his family-men, and having done so he spoke *to them* thus: " Prepare for war *an excellent* elephant fit for coronation or bath ( *and so forth* exactly as in the case of Kúṇiya § 55, down to ) ascended *the elephant*.

59. Then that king Chedaya, with three thousand elephants ( *and so forth* exactly as in the case of Kûṇiya § 56, down to ) passed through the midst of the city of Vesāli, and having done so he went to those eighteen tributary kings, the nine Malla's and the nine Lechha's of Kāsi and Kosala respectively. Then that king Chedaya, being surrounded by fifty seven thousand elephants, fifty seven thousand horses, fifty seven thousand chariots and fifty seven crores of foot-soldiers, and with all pomp and show ( *and so forth*, down to ) noise, and making comfortable halts and breakfasts and making smaller halts not at very distant places, passed through the midst of the country of Videha and went to its skirts and pitched his tents there and awaited king Kûṇiya being *quite* prepared for war.

60. Then that king Kûṇiya with all his pomp and show ( *and so forth*, down to ) noise came to the skirts *of the country of Videha* and pitched his camp at a distance of one yojana from king Chedaya.

61. Then both the kings got prepared the battle-field and began to fight ( to win the victory ). *First* king Kûṇiya arranged his thirty three thousand elephants ( *and so forth*, down to ) *thirty three crores* of foot-soldiers in the shape of an eagle, and having done so, he entered the Rahamusala battle with *his army thus arranged* in the shape of an eagle. Then that king Chedaya arranged his fifty seven thousand elephants ( *and so forth*, down to ) fifty seven crores of foot-soldiers in the shape of a cart and entered the Rahamusala battle with *his army thus arranged* in the shape of a cart. Then the armies of both the kings, *with their loins* girt up (and so forth, down to) taking weapons and missiles in their hands, attacked each other—the horse-riders attacking the horse-riders, the elephant-riders attacking the elephant-riders, the chariot-riders attacking the chariot-riders and the infantry attacking the infantry—with their shields tied to their hands, with their swords unsheathed, with their quivers on their shoulders, with their bows strung, with their arrows drawn up, with their hands moving to and fro, with the small bells on the thighs ( or girdles ) raised up, with trumpets having

sharp and penetrating sound being beaten producing a din and cry and high-pitched roar of a lion making ( the atmosphere ), as it were, full of the roaring of the sea, with all their pomp and show (*and so forth,* down to) noise. Then the armies of both the kings fought against each other obeying the commands of their respective captains and making great destruction of men, killing of men, and massacre of men, as if at the time of the final destruction of the world, *appearing* terrific on account of the assemblage of dancing trunks of human bodies and making the mud soiled with blood

62. Then that prince Kâla, while fighting the Rahamusala battle along with king Kūṇiya with the eleventh part of *the army arranged* in the shape of an eagle consisting of three thousand elephants (*and so forth,* down to) three crores of foot-soldiers under *his command,* and having all his eminent warriors *killed,* routed ( here everything else is to be reproduced exactly as told by blessed Mahāvira to queen Kāli § 15, down to) *king Chedaga* deprived *kāla* of his life.

63. Therefore, truly, O Goyama, prince Kāla on account of doing such undertakings ( *and so forth,* down to ) and on account of

such a heap (burden) of karmās of evil deeds has became born as a hell being in the hell Hemābha in the fourth region Pankappabhā.

64. *Then Goyama asked:* "O Venerable Sir, where will prince Kāla go and where will he be re-born having afterwards come out from the fourth region *of the Hemābha hell.* Then Mahāvira answered: "O Goyama, *he will be re-born* in the Mahāvideha country among those families which are rich ( *here everything else is to be supplied* exactly as in the case of Daḍhapaiṇṇa *in the Bhagavatī Sūtra,* down to ) he will be emancipated, will be enlightened and will put an end *to all worldly miseries.*

65. In this way, O Jambū the Ascetic Lord Mahāvira (and so forth, down to), who has obtained emancipation has expounded this as the purport of of the first lecture *of the first Section* called Nirayāvaliyāo.

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End of the First Lecture of the First Section of the Last Five Upāngas together called Nirayāvaliyāo.

**Second Lecture.**
The Story of Sukāla.



66. *Jambû asked Suhamma*: "If, O Reverend Sir, the Ascetic Lord Mahāvira (*and so forth*, down to) who has obtained emancipation, has expounded this as the purport of the first lecture of *the first section of the last five Upāngas together called* Nirayāvaliāo what then, O Reverend Sir, has been expounded as the purport of the second lecture of *the first section of the last five Upāngas together called* Nirayāvaliyāo ?"

Suhamma answered: "O Jambû, it is as follows :"

At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kûniya, who had a queen named Paumāvai. In that city of Champā there was a queen named Sukāli, the wife of king Seṇiya and the *junior* stepmother of king Kuṇiya, who was *very* delicate. That queen Sukāli had a son named Sukāla who was *also* tender. Now that prince Sukāla, once upon a time, with three thousand elephants ( *everything* else is to be reproduced here exactly as in the case of prince Kāla without any omission down *to Sukāla*

*will go to* Mahāvideha and will put an end *to all worldly miseries* ).

End of the Second Lecture of the First Section of the Last Five Upāngas together called Nirayāvaliyāo.

**Lectures Three to Ten.**

The Stories of the Remaining Eight.

67. In this way the remaining eight lectures should be known to be similar to the first except that the mothers have their names similar to those of their sons.

End of the First Section of the Last Five Upāngas together called Nirayāvaliyāo.

## Second Section

called

## Kappavadinsiyāo

or

**The ornament or appendix to Kappiyā**
(or the Kappavadinsiyā Heavens)

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**First Lecture.**
The Story of Pauma.

68. *Jambû asked:—*" If, O Reverend Sir, the Ascetic, the blessed Mahāvira, (*and so forth,* down to) who has obtained *emancipation,* has expounded this as the purport of the first section of the *Last Five* Upāngas *together called* Nirayāvaliyāo what then, Reverend Sir, has been expounded as the purport of the second section *called* Kappavadinsiyāo by the Ascetic Lord Mahāvira (and so forth, down to) who has obtained *emancipation?*" Then Suhamma answered: "Truly Jambû, the Ascetic, the blessed Mahāvira (*and so forth,* down to) who has obtained *emancipation* has expounded ten lectures of Kappavadinsiyā. They are as follows: (1) Pauma, (2) Mahāpauma, (3) Bhadda, (4) Subhadda, (5) Pauma-

bhadda, (6) Paumasēṇa, (7) Paumagumma. (8) Naliṇigumma, (9) Āṇand and (10) Nandaṇa " *Then Jambû asked*: " If, Reverend Sir, the Ascetic, the blessed Mahāvîra, ( *and so forth*, down to ) who has obtained *emancipation*, has expounded ten lectures of Kappavadinsiyāo, what then, O Reverend Sir, has been expounded as the purport of the first lecture of Kappavadinsiyāo by the Ascetic, the blessed Mahāvira ( *and so forth*, down to ) who has obtained *emancipation* ? Then Mahāvira answered: " O Jambû, it is as follows: "

69. At that time and at that period there was a city named Champā, a temple *named* Punna-bhadda, a king named Kûṇiya who had a queen named Paumāvai. In that city of champā there was a queen named Kāli, the wife of king Seṇiya and the junior step-mother of king Kûṇiya, who was *very* delicate. That queen Kāli had a son named Kāla who was also tender. That prince Kāla had a queen named Paumāvai who was delicate ( *and so forth* ).

70. Now, once upon a time, that queen Paumāvai awoke *from her sleep* in her inner sleeping-chamber decorated with pictures, ( and so forth, down to ) after having seen in a dream a lion. ( In the same way the birth

etc. *is to be described* exactly as in the case of Mahābala, down to *they gave him* the name of *the following description*): "As this our boy is the son of our prince Kāla born of his queen Paumāvaī, let 'Pauma' be his name." (Everything else is to be described here exactly as in the case of Mahābala *including* the giving of gifts consisting of eight articles of every sort, down to ) enjoyed in the excellent upper palace. At that time Lord *Mahāvīra* arrived there *on a religious visit*. The assembly went out *to hear him*. King Kūṇiya also went *to hear him*. Pauma (*he is to be described here* exactly as Mahābala) also went out to hear him. (Then the taking of the permission of parents is to be described *and so forth*, down to ) got himself initiated and became a houseless monk (and so forth, down to ) a self-restrained celibate.

71. Then that houseless monk Pauma studied from the worthy elderly monks of the Ascetic, the blessed Mahāvīra, the eleven Angas such as the Sāmāiya*—i-e. the Āchārānga Sūtra and others; and having done so he passed his time in practising various *kinds of*

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* Sāmāiya (Sk. Sāmāyika) is another name of the first Anga, the Āchārānga Sūtra.

*penance such as* one day's fasts, two days' fasts, eight days' fasts * and so on.

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* Chauttha, Chhattha, Atthama ( Sk. Chaturtha, Sasta, Astama )—these terms require some explanation. In ancient days one day's fast, as practised by the Jains, consisted in cutting of one meal (generally the evening meal ) of the day previous to the day on which the actual fast was to be observed, and one meal (generally the morning meal) of the day next to it i.e. of the day on which the fast was to be broken. Adding to these two the cutting of the two more meals of the day on which the fast was actually observed, we get in all four meals that were cut off. Thus, a person observing one day's fast abstained from eating four meals as explained above, and from this it came to be known as 'Chauttha' i.e. a fast in which four meals were cut off. Similarly, a man observing a two days' fast cut off four meals of the actual two days of the observance of the fast and one meal (generally the evening meal ) of the day previous to it, and one meal ( generally the morning meal ), of the next day after it on which the fast was broken. Thus in all six meals were cut off and hence the fast came to be known as 'Chhattha.' The same rule is to be applied to the remaining fasts such as Atthum, Dasama, Duvālasama ( Sk. Dvādas'a ) and so on, which terms denote the number of meals that were cut off in each of the respective fasts including one meal (generally the evening meal) of the day previous and one meal ( generally the morning meal ) of the day after. An easy and interesting rule to find out as to for how many days a particular fast is to be

72. Then that houseless monk Pauma, by *the merit of his practising* that noble penance ( *everything else is to be suppllied here* exactly as in the case of Meha Sk. *Meghakumāra*, down to ) the occurrance of the thought while keeping a religious vigil. Similarly, having taken the permission of the Ascetic, the blessed Mahāvīra, exactly as in the case of Meha and

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observed is to '**substract two from the number which the term for a particular fast denotes and then divide the result by two.**' Thus subs-tracting 'two' from the number 'four' which the term 'Chauttha' denotes we get 'two' and dividing this result by 'two' we get 'one' Hence 'Chauttha' means 'one day's fast. Similarly substracting 'two' from 'six' which the term 'Chauttha' denotes we get 'four' and dividing this result by 'two' we get 'two'. Hence 'Chhattha' means 'a two days' fast'. Apply the same rule to Atthama, Dasama, Duvālasama and so on and you will get the actual number of days for which a particular fast is to be observed.

It may be noted here, by the by, that now a days, probably on account of the weak human powers, both physical as well as spiritual, meals before and after the actual days of fast are not cut off; e. g. a person observing a Chauttha fast now a days cuts off not four but two meals only. Sly. in Chattha only four meals are cut off and not six, and so on.

having observed the Pādapopagama *Anasana* + (i.e. the vow of remaining in meditation as motionless as a tree upto the end of one's life); —or having approached *Lord Mahāvīra* after having studied fully from the worthy elderly-

+ In Jainism there are what are called three kinds of main Anasanas or religious deaths previous to which the 12 years' Samlekhanā or preparatory penance is requisite. All these technicalities, with their minute details, are fully explained in the Āchārānga Sūtra, Adhyayna 8, Uddesas 4 to 8. The three main or general ( उत्सर्ग ) Anasanas are said to be भक्तपरिज्ञा, इङ्गितमरण and पादपोपगमनम् . The first consists in renouncing all food and drinks upto the end of one's life. The second, in addition to this, consists in keeping oneself only in a limited ( इङ्गित or सांकेतिक ) space or region. The third consists in keeping oneself in Anasana as motionless as a tree. In addition to these three there are what are called two more exceptional (अपवादिक) Anasanas viz. the वेहानस or hanging and गार्द्धपृष्ठ or झंपापात i e falling precipitous. Thus there are in all five kinds of Anasanas or religious deaths in Jainism, the first three being often called the पण्डितमरणs as contrasted with the last two which are called बालमरणs. For further explanation of the processes etc. of all these Anasanas as well as संलेखना vide Achārānga Sūtra, Adhyayana 8, and Silānkasūri's learned commentary there on.

monks the eleven Angas such as ‡ Sāmāiya +, *and having observed* asceticism for five years, *and having destroyed his karmas by* observing †*monthly fasts* in which sixty meals were cut off (for twelve years), he in due course met with death. *Then* the elderly monks arrived there. Then Goyama asked the blessed *Lord Mahāvira* (*and so forth, down to*) the Lord replied: "Having *destroyed* his karmas by means of monthly fasts in which sixty meals are cut off, and having repented and made amendments, he is re-born as a god high up in the Chandima-sohamma heaven, the maximum duration of life where is two Sāgarovamas.

73. Then Goyama asked: "O Venerable Sir, *where will* the god Pauma, having dropped down from heaven after his alloted existence there, *be re-born? Then Mahāvira replied:* "O Goyama, he will be reborn *in* the country of Mahāvideha (*and so forth* exactly as in the case of Dadhapainna down to) will put an end to his existence. In

+ See foot-note on P. 52.

‡ Samlekhanā, as referred to in the foot-note on p. 55, is a technical term in Jainism denoting twelve years' life of severe penance as a preparatory ground for Anasana or religious death.

this way, truly O Jambû, the Ascetic *Lord Mahāvira*, who has obtained *emancipation*, has expounded this as the purport of the first lecture of the Second Section called Kappavadinsiyâ. Thus I say."

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End of the First Lecture of the Second Section of the Last Five Upāngas together called Nirayāvaliyāo.

**Second Lecture.**

The Story of Mahāpauma.

74 Jambu asked: "If, O Reverned Sir, this has been expounded as the purport of *the second section called* Kappavadinsiyā by the Ascetic, the blessed Mahāvira ( and so forth, down to ) who has obtaind emancipation, what then, O Reverened Sir, has been expounded as the purport of the second lecture?" Then Mahāvira answered: "Truly, in this way, O Jambû!"

75. At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kūṇiya, *who had* a queen named Paumāvai. In that city of Champā, there was a queen named Sukâli, the wife of king Seṇiya and the step-mother of king Kūṇiya. That Sukāli had a son named prince Sukāla. That prince Sukāla had a queen named Mahāpaumā who was very delicate.

76 Now at a certain time, that queen Mahāpaumā, *having seen a dream* in the house of such a description (*and everything else is to be reproduced here* exactly as in the case of Kāla substituting Mahāpuma *for* Kāla,

down to ) will be emancipated, with only this difference that he was re-born in the Isāna heaven having the maximum duration of life.

(The usual *conclusion* is to be inserted here).

End of the Second Lecture of the Second Section of the Last Five Upāngas together called Nirayāvaliāo.

**Second Lecture.**

The Story of Mahāpauma.

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74 Jambû asked : " If, O Reverned Sir, this has been expounded as the purport of *the second section called* Kappavadinsiyā by the Ascetic, the blessed Mahāvîra ( and so forth, down to ) who has obtaind emancipation, what then, O Reverened Sir, has been expounded as the purport of the second lecture ?" Then Mahāvira answered: "Truly, in this way, O Jambû !"

75. At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kûṇiya, *who had* a queen named Paumāvai. In that city of Champā, there was a queen named Sukâli, the wife of king Seṇiya and the stepmother of king Kûṇiya That Sukāli had a son named prince Sukāla. That prince Sukāla had a queen named Mahāpaumā who was very delicate.

76 Now at a certain time, that queen Mahāpaumā, *having seen a dream* in the house of such a description (*and everything else is to be reproduced here* exactly as in the case of Kāla substituting Mahāpuma *for Kāla*,

down to ) will be emancipated, with only this difference that he was re-born in the Isāna heaven having the maximum duration of life.

(The usual *conclusion* is to be inserted here).

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End of the Second Lecture of the Second Section of the Last Five Upāngas together called Nirayāvaliāo.

**Lectures Three to Ten.**

The Stories of the Remaining Eight.

77. In this way the remaining eight lectures are also to be understood. The mothers are to have the names similar *to those of their sons.* The ten sons of Kāla and others respectively *practised asceticism* as follows:—

Two for five years, three for four,
Three for three, two for two;
The grandsons of king Seṇiya
Had this as the period *of their asceticism.*

*Their places* of re-birth *are* respectively as follows.—

The first in Sohamma *heaven*, the second in Isāṇa *heaven*, the third in Saṇaṃkumāra *heaven*, the fourth in Mahinda *heaven*, the fifth in the *Bhambha*-loka, the sixth in the Lanta *heaven*, the seventh in the Mahāsukka, the eighth in the Sahassāra *heaven*, the ninth in the Pāṇaa *heaven*, and the, tenth in the Achhua *heaven*. In the case of all, the duration of life *in heaven* should be recited as maximum, *as also their going to* Mahāvideha *and thence* to liberation.

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End of the Second Section of the Last Five Upāngas together called Nirayāvaliāo.

## The Third Section
called
## Pupphiyā
or
### A blossom or a further Appendix to Kappiyā.

**First Lecture.**
The Story of Chanda.

78. Jambū asked: "If, O Reverend Sir, the Ascetic, the blessed Mahāvira, ( *and so forth*, down to ) who has obtained emancipation, has expounded this as the purport of the second section called Kappavadinsiyā of the *last five* Upāngas, what then O Reverend Sir, has been expounded as the purport of the third section called Pupphiyā of the last five Upāngas?" Then Suhamma replied: "Truly, O Jambū, the Ascetic, the blessed Mahāvira ( *and so forth*, down to ) who has obtained *emancipation* has expounded ten lectures of the third section called Pupphiyā of *the last five* Upāngas *together called Nirayāvaliyāo*." They are as follows:—

Chanda ( the moon), Sūra ( the sun ), Sukka ( the planet Venus ), Bahuputtiyā (the lady, having many children), Puṇṇa, Maṇibhadda, Datta, Siva, Bala and Aṇādhiya.

Then Jambû asked: "If O Reverend Sir, the Ascetic, *the blessed Mahāvīra,* ( *and so forth,* down to ) who has obtained emancipation has expounded ten lectures of the *third section called* Pupphiyā, what then, O Reverend Sir, has been expounded as the purport of the first lecture *called* Chanda by the Ascetic, the *blessed Mahāvīra*, who has obtained emancipation ? Then Mahāvira answered: "Truly, in this way O Jambû !"

79. At that time and at that period there was a city *named* Rāyagiha, a temple *named* Guṇasilaa and a king named Seṇiya. At that time and at that period, Chanda, the moon, the king and the lord of heavenly bodies, passed his time in the Chandavadinsaya Vimāṇa, in the assembly-hall Suhammā, on the throne Chanda in the company of four thousand residents of the same place. *There* experiencing and seeing, by the virtue of his Avadhi knowledge, the whole of this continent of Jambûddiva, he visited the Ascetic, the blessed Mahāvira ( *everything else is to be described here* exactly as Sûriyābha *in the Rāyapaseṇiyasutta* ) after having invited the servant god ( *and so forth,* down to ) asking him to prepare a chariot fit for approaching the lord of gods

and to report soon about the execution of that order. Bells having charming sounds (*and so forth*, down to) were developed by means of divine power only with this difference that the Vimāna was one thousand yojanas long and sixty three and a half yojanas high, the banner of Indra twenty five yojanas high. (*The rest is to be supplied here exactly as in the case of the servant god*, down to) he came (*then the description of the dance and so forth*, down to) returned in the same manner.

80. Then Reverend Goyama asked the Ascetic, the blessed Mahāvira: "O Venerable Sir, (*the asking of the questions is to be supplied here including* the Kūdāgārasālā (the hall in the mansion house, *the divine* power penetrating the body and the asking of the previous birth.) Then Mahāvira answered: "Truly, in this way O Goyama!"

81. At that time and at that period there was a city named Sāvatthi and a temple named Koṭṭhaa. In that *city of* Sāvatthi there was a householder named Angai who was rich (*and so forth*, down to) unvanquished. Now that householder Angai in the city of Sāvatthi called many (*and so forth*, exactly as in the case of Ānand *in the Uvāsagadasā Sūtra*).

82. At that time and at that period the Arihanta (the Prophet) Pārs'wanātha, (the twenty third Tirthankara of the Jains), who was greatly honoured by the people,* *the first propounder of the doctrine (every thing else is to be described here* exactly as in the case of Mahāvira, *down to*) possessed of a height of nine cubits, with sixteen thousand monks and thirty eight thousand nuns accompanying him (*and so forth*, down to), arrived at a Jain temple known as Kotthaa. The assembly went out to hear him.

83. Then that householder Angai getting intelligence about this thing, and being, *therefore*, greatly delighted (*he is to be described here* exactly as the householder Kattiya in the Bhagavati Sūtra, down to) went out to hear him and waited upon him. And having heard the sermon (and so forth) with this addition: "O you beloved

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* Text, Purisādāṇiya: It is a karma-prakriti by the virtue of which a person gets noble renown which spreads all over the world and he is honoured and well-spoken of by all the people of the world. Lord Pārs'wanātha was possessed of this rare karma-prakriti in its entire glory to a comparatively very very high degree as compared with other Tīrthankaras. Hence it was that Lord Pars'wanātha was, and is, so famous in the world.

of the gods, I shall entrust my family to my eldest son and then I shall get myself initiated before your honour, the beloved of the gods (*and so forth*). Then he got himself initiated exactly as in the case of Gangadatta (in the Bhāgavati Sūtra, *down to*) became a self-restrained anchorite.

84. Then that *houseless monk* Angai studied under the worthy elderly monks of Lord Pārs'wa the eleven Angas Sāmāiya and others, and having done so and having observed one day's fasts (*and so forth*), he led the life of a monk for many years, and practising half-monthly fasts in which thirty meals were cut off, *but* violating the rules of monkhood, and having met with death at the time of surcease, he was reborn as a lord of heavenly bodies in the Vimāṇa Chandavadinsaa, in the assembly-hall Uvavāiya, on the divine bed and clad in divine garments.

85. Then that lord and king of heavenly bodies will, as soon as born, get development in the form of five kinds of fulness of faculties *which are* as follows :—(1) full development of the faculty of food; (2) full development of the body; (3) full development of the faculties of senses; (4) full development of the faculty

of breathing and (5) the full development of the faculties of speech and mind.

86. *Then Goyama asked*: "O Venerable Sir, how long has been ordained the duration of life of this lord and king of heavenly bodies?" Then Mahāvira answered: "O Goyama, more than one Paliovama* and a lac of years. Thus, truly, Goyama, that is the divine prosperity of Chanda, the king of heavenly bodies." *Then Goyama asked*: "O Venerable Sir, where will Chanda, the lord and the king of gods, go after having dropped down from that heaven at the expiry of his life *there*." *Then Mahāvira answered*: "O Goyama, he will be emancipated from the country of Mahāvideha."

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(*The usual* conclusion *is to be inserted here*).

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End of the First Lecture of the Third Section of the Last Five Upāngas together called Nirayāvaliyāo.

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* See foot note on p. 12.

## Second Lecture.
### The Story of Sūra.

87. *Jambū asked:* "If O Venerable Sir, the Ascetic, the blessed Mahāvira, has expounded this as the purport of the first lecture of the third section *called* Pupphiyā, what then, O Venerable Sir, has been expounded as the purport of the second lecture of the third section called Pupphiyā by the Ascetic, the blessed Mahāvira, who has obtained *emancipation*? Then Mahāvira answered: "Truly, in this way, O Jambū!"

88. At that time and at that period there was a city named Rāyagiha, a temple named Gunasilaa, and a king named Seniya. Lord Pārs'wa arrived there on a religious visit Sūra, exactly as Chanda went out to hear him (*and so forth,* down to) having exhibited the dance returned. *Then Goyama's* asking of the previous birth *is to be described.* And *then Mahāvira's reply including the mention of* the city of Sāvatthi, the householder Supaittha who was rich (*and so forth* exactly as in the case of Angai), the arrival of Lord Pārs'wa, *Sura's* initiation exactly as in the case of Angai, violating the rules of monkhood *exactly as in the*

*case, of Angai* ( *and so forth,* down to) he will be liberated from the country of Mahavideha ( *and so forth,* down to ) will put an end to worldly miseries.

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( *Here the usual conclusion is to be inserted* ).

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End of the Second Lecture of the Third Section of the Last Five Upāngas together called Nirayāvaliyāo.

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### Third Lecture.
### The Story of Sukka.

(The Introduction *to the third lecture, in the usual terms is to be inserted here* )

89. There was a city *named* Rāyagiha, a temple *named* Guṇasilaa and a king *named* Seṇiya. Lord *Mahāvira* arrived there on a religious visit. The assembly went out to hear him. At that time and at that period the great planet Sukka, in the Vimāna Sukkavadinsaa and the throne Sukka, came there, exactly as Chanda, accompanied by four hundred residents of the same place, and having exhibited the dance returned. *Then Goyama asked* : "O Venerable Sir (*everything else is to be supplied here including* Kuḍāgārāsālā, asking of the previous birth by Goyama *and so forth* ). *Then* Mahāvira answered: "Truly, in this way, O Goyama !"

90. At that time and at that period there was a city named Vāṇārasi. In that city of Vaṇārasi there lived a Brahmin named Somila who was rich ( *and so forth,* down to ) unvanquished, and well-versed in *all the four Vedas* such as Riuveya ( Sk. Ṛgveda ). Lord Pārs'wa arrived there on a religious visit and the assembly waited upon him.

91. Then a thought of the following description occurred to that Brahmin who had got the intelligence about this thing: "Truly, Lord Pars'wa who is greatly honoured by the people× (*and so forth,* down to) wanders in the Ambasāla vaṇa. Therefore I shall go and present myself before Lord Pārs'wa, and shall ask him these eight objects (*they are to be supplied here* exactly as in Paṇṇatti Sūtra-*one of the 12 Upāngas*). Then Somila went out, without any pupils *with him* (*and so forth,* down to) spoke thus. "How do you do, O Venerable Sir? Are you going on well?" And then he further asked: "Are you mustard seeds (pun: of the same age?) Are you māsā (kind of corn,-adada, as we call it: pun: a māsā-a kind of weight)? Are you 'kulattha' corn (pun: a family man)? Are you only one? or are you two (more than one)? * (*and so forth,* down to

× See foot-note on p. 33.

* For a detailed explanation on this passage study Chandrasūri's Commentary on it quoted by Dr. Prof. P. L. Vaidya in his notes pp. 184-185. The passage सरिसवया etc. occurring here is found in the Bhagavati Sūtra where it has got a deep philosophical meaning. But the Brahmin Somila, not properly understanding its significance, asks these questions to Lord Pārs'wa with a view to ridicule him, but getting satisfactory

becoming enlightened he accepted the *twelve-fold duty* of a Shrāvaka * and *then* returned.

92. Then at a certain time that Lord Pārs'wa went away from the Ambasālavaṇa, and from the city of Vāṇārasi, and having done so he moved outside that region. Then that Brahmin Somila, at a certain time on account of want of good faith, on account of the want of waiting on righteous monks with wrong inclinations of false faith increasing and good inclinations of right faith decreasing, got 'michhatta'–false faith *rooted in him*".

93. Then at a certain time when that Brahmin Somila was keeping awake on account of domestic affairs at midnight a thought of the following description occurred to him: "Truly, I am a Brahmin, Somila by name, born in a very high Brahmin family. I had practised the vows *of a Brahmin*, I had studied the Vedas, I had married (lit. invited) a wife, children were born to me, I had acquired riches, I had performed 'the pasnbandha' sacrifice, I had performed

explanations of his questions from Lord Pars'wa without his asking the nature of soul etc., he realises the philosophical importane of the passage and gets Samyaktiva.

* See footnote on p.

sacrificial posts. Now I got planted, outside the city of Vāṇārasi, many groves of mangoes *and so forth*, down to ) groves of flowers. It is good for me, therefore now, to invite to-morrow, when the *sun will be* burning bright ( and so forth ), my relatives ( *and so forth*), after having got prepared many copper pots along with an iron frying pan and an incense-stand and having got prepared abundant food, drink, eatables and articles of taste and having done so to honour those relatives ( *and so forth* ) by that abundant food and drinks etc, and then, having appointed my eldest son as the head of my family, and having asked the permission of those relatives etc. and having taken those copper pots including an iron frying pan and an incense-stand, to get myself initiated at the hands of those 'Disāpokhhiyas'--a class of ascetics who sprinkle water on the ground to purify it, from among those Vānaprastha asceties who reside on the bank of the river Ganges viz:- Hottiyā- those who offer Hotra-sacrifices, Pottiyā-those who carry Potra garments, Kottiyā-those who sleep on the ground, Jannais the sacrificers, Saḍhhais-those who believe in the efficacy of Shrādha, Ghālais (of uncertain meaning), Humbauṭṭhā, Dantu-

*other* sacrifices, I had practised charity, I had worshipped the guests ( *such as ascetics etc.* ), I had given oblations to fire, and I had planted the sacrificial posts. It is good for me, therefore, to get planted the groves of mangoes, the Māulinga trees, the Bilva trees, the Kaviṭṭha trees, the Chincha trees and the groves of flowers to-morrow when the sun will be burning bright ( *and so forth* )". He thought so, and having done so the next day when the *sun was* shining bright he got planted outside the city of Vāṇārasi the groves of mangoes ( *and so forth as above,* down to ) the groves of flowers, being in due course protected, taken care of and increasing in growth, became black and tawny groves ( *and so forth,* down to ) beautiful, appearing like clusters of large clouds, full of leaves, flowers and fruits, shining excessively green, possessed of lustre, and appearing very beautiful.

94. Then at a certain time when that Brahmin Somila was keeping awake for domestic affairs, at midnight, a thought of the following description occurred to him: "Truly, I am a Brahmin Somila by name, born in the city of Vāṇārasi in a very high Brahmin family. I had performed the vows of a Brahmin ( *and so forth* §93, down to ) planted

kkhaliyā-those who uproot the teeth, Ummajjagā those who dive in waters, Sammjjagā-those who bathe in waters, Nimajjagā-those who wash their bodies, Dakkhinakulā-those who always reside on the right bank, Uttarakulā -those who always reside on the left bank, Sankhadhamā-those who blow the conch, Kūladhamā-those who stand on the bank of a river, cry aloud and then take their food, Miyaluddhayā-those who live on deers' flesh, Hatthitāvasā-those who kill elephants and live on their flesh, Uddandā-those who carry big staffs, Disāpokkhino-those who sprinkle water on the ground to purify it, Vakkavāsino-those who wear bark garments, Bilavāsino-those who live in caves or pits, Jalavasiṇo-those who dwell in water, Rukkhamuliyā-those who dwell at the roots of trees, Ambubhakkhiṇo-those who live on water, Vāyubhakkhiṇo-those who live on air, Sevālabhakkpiṇo-those who live upon moss, Mālāhārā-those who live on roots, Kandāhārā-those who live on turnips, Tayāhārā-those who live on bark, Pattāhārā-those who live on leaves, Puphhāhāra-those who live on flowers, Falāhārā-those who live on fruits, Biyāhârâ-those who live on seeds, those who live on ripe (or decayed) roots,

turnips, bark, leaves, flowers and fruits, those who render their bodies hard on account of daily baths in waters, and those who make their bodies as if roasted on charcoal or cowdung fire by means of seating themselves in the midst of burning fires: and having got myself initiated at their hands by the vow of sprinkling water on the ground to purify it, I shall take the following vow: It is proper for me to practise, uninterrupted upto the end of my life, two days' fasts ( in which six meals are cut off ), and to mortify myself by practising *Disā-chakkavāla* penance holding my hands up on the heated *ground* with my face *turned* towards the sun"; and having thought so the next day when the *sun was* shining brightly he got prepared many copper (*and so forth as above*, down to ) got himself initiated in the vow of the ascetics who sprinkle water on the ground to purify it, and having got himself initiated he took the *above-mentioned* vow, he observed the first two day's fast and whiled away his time.

95. Then that ascetic, the Brahmin Somila, at the time of breaking the first two-day's fast, ascended the heated ground and having done so, he, clad in bark garments,

went to his own hut, and having done so he took *on his shoulder* the Kadhiṇasaṃkāiya (an appliance consisting of a bamboo bar, at either end of which are suspended frames to carry load; कावड કેવી), and having done so he sprinkled *water* in the eastern direction *uttering*: " In the estern direction *may* the great lord Soma protect the seeker starting on a journey and may he proteet the Brahmin ascetic Somila and may he permit him *to eat* all the turnips, roots, bark, leaves, flowers, fruits, seeds and green vegetables", *and having done so he moved in the eastern* direction, and having done so he took from there the fruits (and so forth as above, down to), green vegetables, and having done so he filled the Kadhinasankāiya *with them*, and having done so he *culled* the Darbha and Kus'a grass and plucked the leaves and took wood for sacrificial fire and having done so he went to his hut, and having done so he placed there his Kadhinasankāiya, and having done so he erected the sacrificial alter, and having done so he performed the besmearing and cleansing, and having done so he, with the pot of Darbha grass in his hand went to the river Ganges, and having done so he plunged into the great river Ganges and

took bath in its water, sported in its water, sprinkled its water *on his body*, and having done so, and having sipped water, becoming clean and greatly pure, having performed the rite concearning the gods and the ancestors, and with the pot of Darbha grass in his hand, he got out of the great river Ganges and having done so he went to his own hut, and having done so he erected a sacrificial alter by means of Darbha and Kus'a grass and sand, and having done so he prepared the churning-handle ( lit. the arrow-point ) and a wooden board ( on which fire is produced by churning ), and having done so he churned the wooden board by means of the churning handle and ejected fire and enkindled it, and threw into it the sacrificial woods and blazed up the fire and placed on the right side of the fire seven articles viz. (1) Sakatha—an article for the use of ascetics, (2) bark of a tree, (3) a place for sacrificial pots or for fire, (4) utensil for bed, (5) a gourd (6) a wooden staff and (7) drinks: and having done so he offered oblation to fire by *throwing* honey, ghee and rice into it. Then he prepared parched rice and having done so he offered it as an oblation in the Vaissadeva sacrifice-a kind of household sacrifices for all

gods-and having done so he performed the worship of the guests and then he took his own meals.

96. Then the Brahmin ascetic Somila, at the time of the second two day's fast ( everything else is to be recited here exactly as above, down to ), took his meals (only with this differencee that " in the southern direction may the great god Yama protect the Brahmin ascetic Somila, the seeker starting on his journey and may he permit him to eat the turnips and so forth as above ); and having done so he moved in the southern direction. In this way in the western direction the great lord Varuṇa *and so forth*, down to ) movd in the western direction; in the north the great lord Vesamana ( *and so forth*, down to ) moves in the northern direction. ( Thus beginning from the eastern direction the four directions are to be recited, down to ) took his meals.

97. Then at a certain time when that Brahmin ascetic Somila was keeping momentarily awake at midnight a thought of the following description occurred to him; "Truly, I am a Brahmin, Somila by name, born in the city of Vāṇārasi in a very high Brahmin family. I had practised the vows ( *and so forth*,

down to) erected the sacrificial posts. Then having got prepared many copper (*and so forth*, down to) having entrusted my family to my eldest son, and having taken his permission and having taken many copper (*and so forth*, down to) I got myself bald-shaved and initiated (*and so forth*, down to) I observe two days' fasts. It is good for me, therefore, now, to take permission to-morrow, when the sun will be shining bright, of many an ascetic, persons who meet and talk with me, former acquaintances and the ascetic-friends, to take leave of hundreds of creatures resorting to the hermitage, and then, clad in bark garments, and having taken with me the Kadhiṇasankāiya and the pots and other utensils, and having wrapped my mouth by means of a wooden seat, to start in the northern direction for commencing the great journey of renunciation towards the north": he thought so and having done so, the next day when the sun was shining brightly, he took permission of many an ascetic, persons who met and talked with him, former acquaintances (*and so forth as above*, down to) wrapped his mouth by means of a wooden seat and took the following vow: "W[illegible] I shall stumble or fall in water, land, [illegible]

low-lying place, mountain, a place of hindrance, a ditch or a pit, I shall not get out of it again".

98. That Brahmin ascetic Sómila, the seeker who had started for the great journey towards the north, at mid-day, went to an excellent As'oka tree and put his Kadhiṇasan kāiya underneath that As'oka tree, and having done so he erected the sacrificial alter and performed *the rite of* besmearing and cleansing, and having done so, with the pot of Darbha grass in his hand, he went to the great river Ganges (*he is to be described* here exactly as Siva in the Bhagavati Sūtra, down to) he came out of the great river Ganges, and went to the excellent As'oka tree, and erected the sacrificial alter by means of Darbha and Kus'a grass and sand, and having done so he prepared the churning-handle (and so forth §95, down to) performed Vaissadeva sacrifice, and having done so he wrapped his mouth by means of a wooden seat and remained silent.

99. Then at mid-night, a certain god appeared before that Brahmin ascetic Somila, and that god spoke thus to the Brahmin Somila: "O you Brahmin Somila, are you well or ill-initiated!" Then that Somila

did not pay heed to those words of that god eventhough he was spoken to twice or thrice, and did not understand them (and so forth, down to) remained silent. Then that god, being not paid heed to by the Brahmin ascetic Somila, vanished into that very direction from which he appeared. Then that Somila, the next day, when the sun was shining brightly, clad in bark garments, and taking the Kadhiṇasankāiya and the pots and utensils for offering oblations into the sacred fire, wrapped his mouth after sitting on a wooden seat and started towards the north.

100 Then that Somila, on the next day at mid-day time, went to a Sattivaṇṇa tree and placed his Kadhiṇasankāiya underneath that Sattivaṇṇa tree, and having done so he erected a sacrificial alter (*everything else is to be described here exactly as underneath the As'oka tree,* down to) offered oblations to fire, and wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila, and remaining in the sky (everything else is to be described here exactly as underneath the As'oka tree, down to) vanished. Then that Somila, the next day when the sun was

brightly, clad in bark graments, took *his* Kadhiṇasankāiya and wrapped his mouth after sitting on a wooden seat, and started towards the north.

101. Then on the third-day, at the mid-day time, that Somila went to an excellent As'oka tree and placed the Kadhiṇasankāiya underneath the As'oka tree, and erected a sacrificial alter (*and so forth*, down to) came out of the great river Ganges, and went to the As'oka tree and placed the Kadhiṇasankāiya underneath the As'oka tree, and erected a sacrificial alter, and wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila and spoke the same thing *as before* and vanished. Then that Somila, the next day, when the sun was shining bright, clad in bark garments, taking the Kadhiṇasankāiya (*and so forth*, down to) wrapped his mouth, after sitting on a wooden seat, and started towards the north.

102. Then on the fourth day, at the mid-day time, that Somila went to a Banyan tree and placed the Kadhiṇasankāiya underneath it, erected a sacrificial alter, performed the rite of besmearing and cleansing,

wrapped his mouth after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila and spoke the *same thing as before and vanished.* Then that Somila, the next day, when the sun was shining bright, clad in bark garments *and taking* the Kaḍhiṇasankāiya (*and so forth,* down to) wrapped his mouth, after sitting on a wooden seat, and started towards the north.

103. Then on the fifth day, at the mid-day time, that Somila went to a fig tree, and placed the Kaḍhiṇasankāiya underneath that fig tree, erected a sacrificial alter (and so forth, down to) wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before the Brahmin Somila and spoke thus: "O you Somila, are you well or ill-initiated ?" He spoke this once *but Somila* remained silent. The god, therefore, spoke twice and thrice thus: "O you Somila, are you well or ill-initiated ?" Then that Somila, being twice and thrice thus spoken to by that god, spoke to him thus: "O you god, how am I ill-initiated ?" Then that god spoke thus to that Brahmin Somila: "Truly, O you beloved of the gods, you accepted, in the presence of Lord

Pārsva, who is greatly renowned in the world, the twelve-fold religious duty of a Shrāyaka constituted of the Five Anuvratas or Lesser Vows and the Seven Sikshāvratas or Disciplinary Vows. Then at a certain time, at mid-night, when you were keeping awake for family affairs, [*here the god explains to him his (Somila's) thought on that occasion, down to*) his going to the As'oka tree, taking the Kadhinasankāiya with him (down to) remaining silent]. Then at mid-night I appeared before you and spoke: 'O you Somila, are you well or ill-initiated?' (The god here repeats his words, down to) on the fifth day, at mid-night, you went to the fig tree and placed the Kadhinasankāiya underneath it, erected a sacrificial alter, performed *the rites of* besmearing and cleansing, wrapped your mouth, after sitting on a wooden seat and remained silent. Then, O you beloved of the gods, this is your ill-initiation."

104. Then that Somila spoke thus to that god: 'How, O you beloved of the gods, can I be well-initiated?" Then that god spoke thus to Somila: "O you beloved of the gods, if you now will accept yourself the five Anuvratas which were formerly accepted by you, then you will just be well-initiated."

Then that god saluted and bowed down to Somila and disappeared in that very direction from which he came. Then that Brahmin ascetic Somila, being thus spoken to by that god, accepted himself the five Anuvratas which he had formerly accepted.

105. Then that Somila observed the life of a *Jain* layman (lit. the follower of a Jain monk) for many years practising various kinds of austerities such as many one day's fasts, two days' fasts, three days' fasts (and so forth, down to) half-monthly fasts and monthly fasts, and having done so he mortified himself by practising half-monthly fasts (*for twelve years*), and having observed Anasana of monthly fasts he, without making confession or expiation for that wrong act (of ill-initiation), and having thus violated Samyaktva, and having met with death at the time of surcease, became born as the great planet Sukka with the dimension of the capacity of a divine being in the celestial bed, in the assembly Uvavāiya in the Vimāna Sukkavadinsaa.

106. Then that great planet Sukka, as soon as he was born, became gifted with the Manahaparyāya knowledge (a knowledge by means of which the thoughts and feelings of the minds of other people are

known). In this way, truly, O Goyama, Sukka has obtained that celestial (*and so forth*, down to ) having one paliovama* as the maximum duration of life.

*Then Goyama asked*: " O you beloved of the gods, where will that great planet Sukka go after the expiry of his life in that heaven. Then Mahāvira answered: " O Goyama, he will be liberated in the country of Mahāvideha. "

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(*The usual* Conclusion *is to be inserted here*).

End of the Third Lecture of the Third Section of the Last Five Upāngas together called Nirayāvaliyāo.

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* *See foot-note on p. 12.*

**Fourth Lecture.**

The Story of Bahuputtiyâ.



(The Introduction, *to the fourth lecture, in the usual terms, is to be introduced here*).

107. At that time and at that period, there was a city named Râyagiha, a temple named Guṇasilaa and a king named Seṇiya. Lord Pârs'va arrived there. The assembly went out to hear him.

108. At that time and at that period, there was a goddess Bahuputtiyâ in the Sohamma heaven, in the Vimâṇa Bahuputtiya in the assembly Suhammâ, on the throne Bahuputtia, with four thousand residents of the same place, with four elderly persons (*and so forth as in the case* of Sûriyâbha *in the Râyapaseṇiya Sûtra*, down to) passed her time in enjoyment, and she was able to see the whole of this Jambuddiva continent by her extensive Avadhi knowledge, and having saluted the Ascetic Lord Mahâvira (as in the case of Sûriyâbha) she sat on an excellent throne with her face turned towards the eastern direction. [The servants, as in the case of Sûriyâbha, the bells of charming sound, calling the servant god ( *and so forth*, down to) the Jâṇavimâna one thousand yojânas long.

[ The description of the Jānavimāṇa to *be supplied* here, down to ] she came by the northern passage with bodies extending over one thousand yojanas exactly as in the case of Suriyābha. The religious instruction was over. Then that queen Bahuputtiyā stretched her right hand, then the eight hundred left hands of the princesses of gods *were stretched*, and then she created by means of her divine power many girls and boys and children and having exhibited the dance ( as in the case of Sūriyābha ) she returned.

109. Then Reverend Goyama bowed down to the blessed Mahāvira saying ' O Venerable Sir: the Kudāgārasalā ( and so forth ).' *Then Goyama asked* : " O Venerable Sir, how did that goddess Bahuputtiyā came to acquire the celestial prosperity *and so forth*?" Then Mahāvira answered: " Truly, in this way, O Goyama !"

110. At that time and at that period, there was a city named Vāṇārasi, a temple named Ambasālavaṇa. In that city of Vāṇārasi there was a householder named Bhadda who was rich (and so forth, down to) unvanquished. That Bhadda had a wife named Subhaddā who was tender, barren, sterile,

and mother of knees and elbows ( i.e. fondling knees and elbows instead of children ).

111. Then at a certain time, when that housewife Subhaddā was keeping awake at mid-night for family affairs, a thought of the following description occurred to her: "Truly, I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth to a boy or a girl. Therfore, blessed, indeed, are those mothers ( and *so forth*, down to) and they have, methinks, well-achieved the fruit of their births and lives, whose breasts flow with milk *on account of the presence of their children* born of their wombs, greedy of the milk of their breasts, talking sweetly, muttering indistinctly, nestling to the bases of their breasts and arm-pits, and who (i. e. the mothers) also having taken with their tender lotus-like hands put them into their laps—them who often and often produce sweet indistinct sounds. I am, indeed, unblessed, unmeritorious as I have not got even one of these": she thought so, and having done so she, with all her longings shattered ( *and so forth, down to* ), began to brood over.

112. At that time and at that period, a band of certain Jain nuns known as Suvvayā, ( having excellent vows ) who

were well-protected by *all the five Samitis* viz. well-protected in moving, speaking, accepting alms, putting or taking the pots for alms etc., and in voiding the excretion, urine, cough, bodily dirt, phlegm, and who were protected in all senses by *all the three Guptis viz.* the protection of mind, speech and body, who were self-restrained female anchorites, who were well-versed in the sacred scriptures, who constituted a large retinue of nuns and who were gradually moving from town to town, came to the city of Vānārasi and having accepted an acceptable residence they stayed there practising self-control and penance.

113. Now, a small group of those Ṣuvvayā nuns, while wandering for alms in high, low and middle-class families in the city of Vānārasi, entered the house of the householder Bhadda. Then the housewife Subhaddā saw those nuns coming, and becoming greatly delighted forthwith got up from her seat, and having done so, she went seven or eight steps forward ( out of respect for them ) and bowed down and saluted them, and having made them accept abundant food, drinks, eatables and articles of taste she spoke thus : " Truly O Venerable nuns,

I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth either to a son or a daughter. Therefore blessed are those mothers (*and so forth, as above down to*) I have not got even one. Therefore, O nuns ! you, who are possessed of great knowledge, very learned, who wander from town to town in many families, and visit ( lit. enter) the house of many kings (*and so forth*, down to) and householders etc: tell me if there is any application of any lore, chant vomiting, purge, enima, herbs, medicine, with which I may be able to give birth either to a son or a dauhgter ?

114. Then those nuns spoke thus to the house'wife Subhaddā: " O you beloved of the gods, we are nuns free from the knots of *worldly* attachment, protected by the carefulness in speaking ( and so forth, down to) protected by the *three* Guptis. It does not behove us, therefore, even to hear this thing by our ears, what to talk of enunciating or practising it? O you beloved of the gods, we can only tell you the wonderful religion ex-

delighted, saluted and bowed down to those nuns three times, and having done so she spoke to them thus: "O nuns, I believe in the Doctrine of the Nigganthas, I trust it, I like it, O Jain nuns ! It is so, exactly as it is, and true" (and so forth, down to) she accepted the twelve-fold duty of a laywoman. *And* the *nuns blessed her saying*: " As you please, O you beloved of the gods: don't have any obstruction *in practising it.* " Then that house'wife Subhaddā in the presence of those nuns (and so forth), and having done so she saluted and bowed down to those nuns, and then took their leave. Thus that house'wife Subhaddā became a lay-disciple of the Ascetic *Lord Mahāvira* ( *and so forth, down to* ) passed her time *happily*.

116. Then at a certain time, when it was mid-night and when that Subhaddā, the lay-disciple of the Ascetic Lord Mahāvira, was keeping awake for family affairs, a thought of the following description occurred to her: " Truly I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth either to a son or a daughter. It is good for me, therefore, to take permission of Bhadda to-morrow when the *sun will be shining brightly, and to become*

a nun in the presence of those Suvvayā nuns and thus to get myself initiated a houseless nun *ceasing to be a house-wife possessed of a house.*" She thought so, and having done so she went to the householder Bhadda and spoke to him thus with folded hands: "Truly, O you beloved of the gods, I enjoyed with you great sexual pleasures for many a year, but I have not been able to give birth either to a son or a daughter. Therefore, O you beloved of the gods, being permitted by you, I wish to get myself initiated in the presence of those Suvvayā nuns.

*117.* Then that householder Bhadda spoke thus to his wife Subhaddâ: "Do not, O you beloved of the gods, get yourself bald-shaved and become initiated, but *continue even now* to enjoy great sexual pleasures with me and then having fully enjoyed sexual pleasures, may you get yourself initiated in the presence of those Suvvayā nuns. Then the housewife Subhaddā did not pay heed or listen to those words of the house-holder Bha da, but she spoke to him thus twice or thrice: "I wish, O you beloved of the gods, to get myself initiated being permitted by you. Then that householder Bhadda, when he was not able to tell or to request her *anything more,*

even by many explanations, attempts at convincing, convictions and requests, consented to the renunciation (leaving the house) of Subhaddā inspite of his desire *not to do so.*

118 Then that Bhadda got prepared abundant food (4) invited his friends, kinsmen etc., and afterwards, at the time of dinner greatly honoured and respected them. And then he got the house'wife Subhaddā, who had taken her bath, who had made amends for her sins and who was decorated with all kinds of ornaments, to ascend a palanquin carried by a thousand men. Then that house'wife Subhaddā, being surrounded by her friends, kinsmen ( *and so forth*, down to ) acquaintances, and with great pomp and show ( *and so forth*, down to ) noise, went through the midst of the city of Vāṇārasi to the Upāshraya of those Suvvayā nuns and having done so she ordered the palanquin carried by a thousand men to be stopped, and got down from the palanquin.

119. Then the householder Bhadda, having taken with him his wife Subhaddā, went to those Suvvayā nuns and saluted and bowed down to them, and having done so he spoke to them thus: " Truly, O you beloved of the gods, the house'wife Subhaddā

direction * and having done so she spoke to them thus: "O Reverend nuns *the house in the form of the world* is on fire," [ everything else is to be supplied here exactly as in the case of Devānandā *in the Bhagavatī* Sûtra including initiation (*and so forth,* down to)] she became a self-restrained nun.

121. Then at a certain time that nun Subhaddā, being greatly enamoured of (and so forth, down to ) attached to the children of many a person, sought to besmear their bodies with oil, with scented paste, and searched comfortable drinks (or warm water), red lac, die, bracelets, pigment, colours, scented powder, toys, sweets, milk and flowers, and having done so she used to besmear with oil some of the boys or girls or sons or

*Text, āyāhinam payāhinam, Sk. ā-dakshina-pradakshinam; the ceremonious circumambulation of a person, for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start from the right of the person reverenced and come round to his left. It is commonly said to consist in moving from the left to the right. In that case 'the left' means the left of the reverencing person, which, of course, corresponds to the right of the person reverenced.

daughters or babies and children of many a person, some she used to besmear with scented powder, thus she bathed some with warm water, she painted the feet of some, applied black pigment in the eyes of some, she applied to some 'Usua' ornaments ( arrow-shaped ornaments for children ), made Tilāka-marks on the foreheads of some, coaxed some, arranged some in rows, drew figures of some, besmeared some with colours, besmeared some with scented powder, gave toys to some, gave sweets to some, made some drink milk, gave flowers to some, placed some on her feet, placed some on her thighs, and thus taking them on her hips, lap, waist, back, bosom, shoulders, and head with both her hands, she rocked them, danced them, and patted them and passed her time *happily* experiencing the happiness of having a son, a daughter, a grandson and a grand-daughter.

122. Then those Suvvayā nuns spoke thus to that nun Subhaddā: "O you beloved of the gods, we are nuns free from the knot of worldly ties and protected by the Five Samitis ( *and so forth,* down to ) and self-restrained female anchorites. Therefore, the nursing of children does not behove us. P

you, O beloved of the gods, being greatly enamoured of and attached to the children of many a person, search besmearing them with oil ( *and so forth*, down to ) pass your time experiencing the happiness of having a grandson etc. Therefore, O you beloved of the gods, confess this sin ( *and so forth*, down to ) and make expiation for it. "

123. Now that nun Subhaddā did not pay heed to those words of the Suvvayā nuns nor did she care for them and disregarding and neglecting them, she whiled away her time. Then those *Suvvayā* nuns reprimanded, despised, censured and rebuked the nun Subhaddā and often persuaded her to desist from that sin.

124. Then a thought of the following description occurred to that nun Subhaddā, who was reprimanded (*and so forth*, *down to*) and was often persuaded to desist from that sin by *those Suvvayā* nuns: " As long as I was in the state of a house'wife I was self-dependent ( independent ); but since I have got myself bald-shaved and have accepted a houseless state, having given up the state of having a house, I have been obliged to become dependent upon others. Formerly, the *Suvvayā* nuns who are free from worldly ties respec-

ted me and cared for me, but now they disregard me and neglect me. It is good for me, therefore, to go away to-morrow, *when the sun will be* shining bright, from the Suvvayā nuns, and to go to an Upāshraya which would be exclusively my own, and stay there"; she thought so, and having done so, the next day *when the sun was* shining bright she went away from the Suvvayā nuns and went to an independent Upāshraya and stayed there. Then that nun Subhaddā, being no more reprimanded and persuaded by the Suvvayā nuns, and becoming self-willed and enamoured of the children of many a person (*and so forth*, down to) she searched the besmearing with oil (and so forth, down to) she whiled away her time experiencing the happiness of having a *grandson and* a grand-daughter etc.

125. Then that nun Subhaddā, devoid of knowledge and thus passing her nunhood in ignorance, low and passing her nunhood in such a low manner, of bad conduct and passing her nun-hood in such a bad conduct, attached *to the worldly ties* and passing her nunhood in such attachment, self-willed and passing her nunhood in wantonness, practised nunhood for many a year and having done

so, and having mortified herself by the penance of half-monthly fasts (in which thirty meals are cut off), and without making confession and expiation for that sin (of nursing and fondling children), and having met with death at the time of surcease, she was re-born in the Sohamma heaven, in the Vimāna Bahuputtiyā, in the assembly hall Uravāya, in the bed for the gods, clad in divine garments and with the dimension of the innumerable part of a finger.

126. Now that goddess Bahuputtiyā, as soon as born, became endowed with five kinds of fulness of faculties (and so forth §85, down to) the full development of the faculties of speech and mind. Truly, in this way, O Goyama, that goddess Bahuputtiyā experiences that celestial and divine prosperity.

127. *Then Goyama asked:* "O Venerable Sir, why is she called the goddess Bahuputtiyā." Then Mahāvira answered: "O Goyama, the goddess Bahuputtiyā, whenever she attends on Sakka, the lord and the king of gods, creates (by means of her divine power) many boys and girls and then goes to Sakka the lord and king of gods and shows to Sakka, the lord and king of gods, the celestial divine properity, the celestial divine

lustre, and the celestial divine prowess. Therefore, O Goyama, she is thus called the goddess Bahuputtiyā." *Then Goyama asked*: "Venerable Sir, how long has been expounded the duration of life of the goddess Bahuputtiyā?" *Then Mahāvira answered*: "O Goyama, the duration of her life has been expounded as four Paliovamas." *Then Goyama asked*: "Venerable Sir, where will the goddess Bahuputtiyā go and where will she be re-born after having dropped down from that heaven at the end of her life, at the expiry of her life and at the end of her existence *there*?" *Then Mahāvira answered*: "O Goyama, she has become re-born as a daughter in a Brahmin family in this very continent of Jambuddiva, in the country of Bhāraha, at the foot of the mountain Vinza in the village Vibhela.

128. Then after the laps of eleven days (*and so forth*, down to) after the lapse of twelve days, the parents of that daughter will give her the name of the following description: "Let Somā be the name of this our daughter."

129. Then Somā will complete her infancy, will become learned, matured to enjoy pleasures, will attain to youth, will excellent and possessed of an exquisite

on account of her form, youth and beauty. Then her parents will give the daughter Somā, who will have completed infancy, will have become learned, matured to enjoy pleasures, and will have attained to youth, as a wife to Ratthakūda, his own sister's son, with a suitable dowry agreed upon. She will become his (Ratthakūda's) desired and beloved wife (*and so forth,* down to) like a box of valuables, will be carefully treated by him like earthen pots for oil ( which are carefully handled ) well-protected like a wooden box *for keeping clothes ( which is well-covered ),* well-looked after and treasured like a box of gems ( which is also well-looked after and kept in secret treasure ), so that cold (*and so forth,* down to) and various ailments may not overcome her.

130. Then that female Brahmin Somā, enjoing great sexual pleasures with Ratthakūda and giving birth to twins every year, will, at the end of sixteen years, give birth to thirty-two children *in all.* Then with some of those many children lying on her back, some asking to suckle, some attempting to stand and walk with the help of a wooden frame, some crawling on the ground, some walking, some stumbling, some seeking her

breast, some asking for milk, some asking for toys, some asking for sweets, some asking for cooked rice, some asking for water, some laughing, some becoming angry, *some* being abused, *some* crying, *some* beating, *some* being struck, *some* running away, some following her, *some* crying, weeping or sobbing, *some* speaking aloud, *some* talking aloud, some getting sleepy, some talking irrelevantly, some easing themselves, some vomitting or some purging and some sleeping, that female Brahmin Somā, becoming greatly besmeared with urine and excretion, dirty on account of soiled clothes (*and so forth,* down to) rendered excessively dirty and full of excessive bad smell, will not be able to enjoy great sexual pleasures with Raṭṭhakūda

131. Then at a certain time a thought of the following description will occur to that female Brahmin Somā who will keep awake at mid-night for family affairs: " Truly, with these many children lying on my back (*and so forth as above*, down to) some sleeping, some of wicked births, some unfortunate, unlucky, and wretched and some deserving to die or fall down at one stroke, *and, therefore,* I, becoming greatly besmeared with urine and excretion (*and so forth as above,* down

to) possessed of excessively bad smell, am not able to enjoy with Ratthakūḍa great sexual pleasures. Therefore, blessed are those mothers *and so forth,* down to) and they have achieved the real fruit of their lives who are sterile, who do not give birth to children, who are the mothers of knees and elbows (fondling knees and elbows in stead of children), who are possessed of fragrant and excellent smell, and who enjoy great sexual pleasures. I am, however, unblessed, unmeritorious, devoid of good deeds because I am not able to enjoy with Ratthakūḍa great sexual pleasures".

132. At that time and at that period, the Suvvayā nuns, possessed of carefulness in *going* (and so forth, down to) and constituting a large group, gradually *moving from place to place,* will come to the village Vibhela and will stay there accepting an acceptable residence. Then a *small* group of those Suvvayā nuns, while wandering *for alms* in high, low, *and middle-class* families in the village Vibhela, will enter the house of Ratthakūḍa. Then that female Brahmin Somā will see those nuns coming *towards her,* and having done so and greatly delighted, she will soon get up from her seat and having done so

she will go seven or eight steps forward, and will salute and bow down to them and will make them accept abundant food (4) and will speak thus: "Truly, O Venerable nuns, I enjoy great *sexual pleasures* with Ratthakūda (and so forth, down to) and every year give birth to twins, and at the end of sixteen years I have given birth to thirty two children in all. Now with some of those many children *lying* on my back (and so forth § *131*, down to) some sleeping and some of wicked births, I am not able to enjoy *great sexual pleasures*. Therefore, O Venerable Ones, I desire to hear some religious instrucion from you." Then those nuns will expound to the female Brahmin Somā the varied (and so forth, down to) the religion propounded by the omniscient sages.

133. Then that female Brahmin Somā, having heard the religious instruction from those nuns and becoming greatly delighted in her heart, will salute and bow down to those nuns and will speak thus: "I believe, O nuns, in the Doctrine of the Nigganthas: it is *exactly so as you have expounded it. Only* I shall now ask the permission of Ratthakūda and then, O nuns, I shall get myself bald-shaved in the presence of you, the beloved

of the gods." *Then the nuns will answer*: " As you please, O you beloved of the gods, don't cause any delay (lit. obstruction). Then that female Brahmin Somā will salute and bow down to those nuns and will dismiss them.

134. Then that female Brahmin Somā will go to Ratthakūda and with folded hands will speak *to him* thus: "Truly, O you beloved of the gods, I have heard the religious instruction from the *noble* nuns and that religious instruction is desired and liked by me. Therefore, O you beloved of the gods, being permitted by you, I wish *to get myself initiated in the presence of those* Suvvayā nuns."

135. Then that Ratthakūda will speak thus to that female Brahmin Somā: "Do not, O you beloved of the gods, get yourself bald-shaved just now. But continue, O you beloved of the gods, to enjoy great sexual pleasures with me, and then having fully enjoyed sexual pleasures may you get yourself initiated in the presence of the nuns."

136. Then that female Brahmin Somā, having taken her bath (and so forth, down to) *and having decorated* her body and being surrounded by a circle of maid-servants will get out of her house and having done so, she will go through the midst of the village

Vibhela, to the Upāshraya of Suvvayā nuns, and having done so she will salute and bow down to them and will wait upon them. Then those Suvvayā nuns will expound to the female Brahmin Somā the varied religious instruction propounded by the omniscient sages *constituting the doctrine of 'Bandha'*+ —the doctrine which shows how the jivas or souls are bound by Karma. Then that female Brahmin Somā will accept in the presence of those Suvvayā nuns the twelve-fold religious duty of a laywoman. Then she will salute and bow down to the Suvvayā nuns, and having done so she will return into that very direction from which she might have come. Then that female Brahmin Somā will become a devotee of the nuns (*and so forth, down to*) will pass her time happily. Then at a certain time those Suvvayā nuns will go away from the village Vibhela, and having done so they will wander in the outside regions.

137. Then once upon a time those Suvvayā nuns, while wandering from town to town in successive order will *come to the village Vibhela*. Then that female Brahmin Somā, who will get the intelligence about this, will become delighted, will take her bath and will go out *to*

+For a fuller and detailed explanation on this term vide my notes on my edition of Sirisirivālkahā Part I. p 86.

*see them* as before, and having done so she will salute and bow down to them; and having heard the religious instruction she will say *as before*: "I shall take permission of Ratthakûda and then get myself initiated." *And the nuns will reply as before*: "As you please." Then that female Brahmin Somâ will salute and bow down to the Suvvayâ nuns and will go away from them, and will go to her own house to Ratthakûda and will ask with folded hands *as before* § *134. Then Ratthakuda will answer*: 'As you please, O you beloved of the gods; do not make any delay." Then Ratthakûda will get prepared abundant food (*and so forth* as in the case of Subhaddâ, down to) she will become a nun careful in going *and so forth*, down to) a self-restrained female anchorite.

138. Then that nun Somâ will study under the Suvvayâ nuns the eleven Angas such as the Samâiya+ and others, and having done so and observing two days' fasts, three days' fasts, four days' fasts, five days' fasts and so on, she will observe nunhood for many a year. *Then* having mortified herself by monthly fasts (in which sixty meals are cut off) and having confessed and expi-

+ See footnote on p. 52.

ated for her sins and entering into contemplation and *then* having died at the time of surcease, she will be re-born as a god *Soma* who will be the resident of the same place as Sakka, the lord and king of gods. There, the duration of life of certain gods is expounded to be two Sāgarovamas.* There the duration of the life of god Soma is also said to be two Sāgarovamas."

189. Then Goyama asked: "Venerable Sir, where will the god Soma go and where will he be re-born after having dropped from that heaven at the expiry of his life there?" *Then* Mahāvīra answered: "O Goyama, he will put an end *to his worldly* existence in *the Mahāvideha* country.

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( *The usual* conclusion is to be inserted here.)

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End of the Fourth Lecture of the Third Section of the Last Five Upāngas togather called Nirayāvaliyāo.

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*See foot-note on p. 12

**Fifth Lecture.**

The story of Puṇṇabhadda.

( The Introduction, *to the fifth lecture, in the usual terms. is to be inserted here.* )

140. Truly, Jambū, at that time and at that period, there was a city named Rāyagiha, a temple *named* Guṇasilaa, and a king *named* Seniya. The Lord arrived there on a religious visit. The assembly went out to hear him.

141. At that time and at that period there was a god Puṇṇabhadda, in the heaven Sohamma, in the Vimāṇa Puṇṇbhadda in the assembly Suhammā, on the throne Puṇṇabhadda, surrounded by the four hundred residents of the same place (*and so forth*) as in the case of Suriyābha, down to) having exhibited the dance of thirty two kinds he went into that very direction from which he came. *Then* the Kuḍāgārasālā and the asking of the previous birth by *Goyama* etc. are to be described. Then Mahāvira answered: " Truly, in this way, O Goyama !"

142. At that time and at that period, there was a city named Maṇivaiyā in the country of Bhāraha in this very continent of Jambuddiva, which was prosperous *well-protected and happy.* Chanda, a temple named Tarāiṇa.

In that city of Maṇivaiyā there lived a householder named Puṇṇabhadda who was rich *and so forth.* At that time and at that period certain elderly monks, who were possessed of the Jātismarana knowledge (a knowledge which enables one to know one's previous birth ) (*and so forth,* down to), who were free from the danger of life and death, who were very learned, who constituted a large group, and who were wandering from town to town, gradually came there on a religious visit. The assembly went out to hear them. Then that householder Puṇṇabhadda getting intelligence about this thing ( *and so forth* as in the case of Gangadatta in the Pannatti Sūtra, down to ) went into that very direction from which he came. Then his renunciation ( *and so forth,* down to) he became a self-restrained anchorite.

143. Then that houseless monk Puṇṇabhadda studied under the elderly monks the eleven Angas such as the Sāmāiya+ and others, and having done so he observed many two days' fasts, three days' fasts ( *and so forth,* down to ) he practised asceticism for a long time; and having done so he observed monthly fasts in which sixty meals are cut off

+ *See foot-note on p. 52*

## Sixth Lecture.

### Tht Story of Māṇibhadda.

The Introdiction, *to the sixth lecture in the usual terms, is to be introduced here.)*

145. Truly, O Jambū, at that time and at that period, there was a city named Rāyagiha, a temple named Guṇasilaa and a king named Seṇiya. The Lord arrived there.

146. At that time and at that period: (here the arrival of the god Māṇibhadda, in the assembly Suhammā on the throne Māṇibhadda, *together* with one thousand *residents* of the same place, *is to be described* exactly as in the case of Puṇṇabhadda. Then the exhibition of the dance and the asking of the previous birth by Goyama. Then the reply of Mahāvīra viz: There was a city named Manivaai, a householder named Māṇibhadda, his initiation at the hands of certain elderly monks, he studied the eleven Angas, observed asceticism for a long time, the observance of monthly fasts in which sixty meals are cut off. His re-birth in the Māṇibhadda Vimāna. Two Sāgarovamas as the

and having made confession and expiation for his sins, having entered into meditation and having met with death at the time of surcease, he was re-born *as a god* in the Sohamma heaven, in the Vimāna Puṇṇabhadda in the assembly hall Uvavāya and in a celestial bed ( *and so forth,* down to ) became possessed of the Manaha-paryāya knowledge (a knowledge by means of which the thoughts of the minds of other persons are known).

144. In this way, O Goyama, that is the divine prosperity of the god Puṇṇabhadda. *Then Goyama asked*: "Venerable Sir, what has been expounded as the duration of life of the god Puṇṇabhadda ?" *Then Mahāvira answered:* "O Goyama, the duration of his life has been expounded as two Sāgarovamas." *Then Goyama asked:* "Venerable sir, where will that god Puṇṇabhadda go and where will he be re-born after the expiry of his life in that heaven ?" *Then Mahāvira answered:* "O Goyama, he will be liberated in the Mahāvideha country and will put an end to his worldly existence." ———

*The usual* Conclusion *is to be inserted here.*)

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End of the Fifth Lecture of the Third Section of the Last Five Upāngas together called Nirayāvaliyāo.

## Sixth Lecture.

### Tht Story of Māṇibhadda.

The Introdiction, *to the sixth lecture in the usual terms, is to be introduced here.)*

145. Truly, O Jambū, at that time and at that period, there was a city named Rāyagiha, a temple named Guṇasilaa and a king named Seṇiya. The Lord arrived there.

146. At that time and at that period: (here the arrival of the god Māṇibhadda, in the assembly Suhammā on the throne Māṇibhadda, together with one thousand residents of the same place, *is to be described* exactly as in the case of Puṇṇabhadda. Then the exhibition of the dance and the asking of the previous birth by Goyama. Then the reply of Mahāvira viz: There was a city named Manivaai, a householder named Māṇibhadda, his initiation at the hands of certain elderly monks, he studied the eleven Angas, observed asceticism for a long time, the observance of monthly fasts in which sixty meals are cut off. His re-birth in the Māṇibhadda Vimāna. Two Sāgarovamas as the

duration of his life (*and so forth, down to*) he will be liberated in the country of *Mahāvideha.*

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(The usual Conclusion, is to be introduced *here.*)

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End of the Sixth Lecture of the Third Section of the Last Five Upāngas together called Nirayāvaliyāo.

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## Lectures Seven to Ten.

### The Stories of the Remaining Seven.

147. In this way the stories of (7) Datta (8) Siva (9) Bala (10) and Anādhiya are all to be reproduced exactly as the story of the god Puṇṇabhadda. Two Sāgarovamas+ *are to be taken* as the duration of their lives. The Vimānas are to have the names similar to those of the gods. In the previous birth Datta was in the city of Chandanā, Siva in Mahilā, Bala in Hatthiṇāpura and Anādhiya in Kākandi. The temples are to be understood as in the Sangrhaṇi Sûtra.

End of the Third Section of the Last Five Upāngas together called Nirayāvaliyāo.

+ *See foot-note on p. 12.*

## Fourth Section
### called
# Pupphachûliyāo
### or
## The female disciples of pupphachûlā Nuns.
### ( or an appendix to Pupphiya )

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### First Lecture.
### The Story of Siri.

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(The Introduction, *to the Fourth Section in the usual terms, is to be introduced here.*)

148. Suhamma said: ' There are ten lectures expounded in the fourth section. They are as follows :—

Siri-Hiri-Dhii-Kitti,

Buddhi-Lachhi should also be known;
Ilādevi, Surādevi, Rasadevi,
Gandhadevi *also should be known.*

Then Jambû asked: " If, O Reverend Sir, the Ascetic Lord Mahāvira (and so forth, down to) who has obtained emancipation has expounded ten lectures of Pupphachûlā the Fourth Section of the *Last Five* Upāngas *together called Nirayāvaliyāo*, what then has been expounded as the purport of the first lecture ? (The Introduction, to the first lecture in the usual terms, is to be supplied here).

149. At that time and at that period there was a city named Rāyagiha, a temple named Guṇasilaa, a king named Seniya. The Lord arrived there. The assembly went out to hear him. At that time and at that period Siridevi, in the Sohamma heaven, in the Vimāna Sirivadinsaa, in the assembly Suhamma, *on the throne* Siri, came there with four hundred residents of the same place, with four elderly persons and with all her retinue, exactly as in the case *of* Bahuputtiyā ( *and so forth*, down to ) vanished after having exhibited the dance. The only difference is that there were no children *created by divine power*. Then the asking of her ( Siri's ) previous birth by Goyama. *Then Mahāvira answered*: " Truly in this way O Goyama."

150. At that time and at that period there was a city named Rāyagiha, a temple named Gunasilaa and a king named Jiyasattū. In that city of Rāyagiha there lived a rich householder Sudansaṇa by name. That householder Sudansaṇa had a delicate wife, Piyā by name. They had a daughter named Bhūyā who grew old and appeared like an old maid, who became worn out and appeared like a worn out maid, whose breasts were fallen and loose and who was avoided by suitors.

151. At that time and at that period Lord Pārshva, who is greatly renowned in the world (*and so forth,* down to ) *resembling* the nine gems ( the description is to be supplied here). The Samosaraṇa The assembly went out to hear him.

152. Then that girl Bhūyā, getting intelligence about this and becoming greatly delighted, went to her parents and *having* done so she spoke to them thus: "Truly, O parents, Lord Pārshva, who is greatly renowned in the world, while wandering *from town to town in due order, and surrounded* by a multitude of his disciples, has come here. Therefore, O parents, being permitted by you, I wish to go to bow down to the feet of Lord Pārshwa, so greatly renowned in the world." *The parents answered* : "As you please, O you beloved of the gods; do not have any obstruction.

153. Then that girl Bhūyā having taken her bath ( *and so forth,* down to ) *having decorated her* body, got out of her house being surrounded by a circle of female friends, and went outside into the waiting-chamber, and then she ascended an excellent chariot meant for religious journeys. Then that girl Bhūyā, surrounded by her retinue, went, right

through the midst of the city of Rāyagiha, to the temple Guṇasilaa; and having gone there she saw there the Four Atis'ayas or Excellencies of a Tīrthankar (see § 12) + and having done so, she got out of the chariot meant for religious journeys, and surrounded by the circle of the maid-servants she went to Lord Pārs'wa who is greatly renowned in the world and having circumambulated him three times, waited upon him.

154. Then that Lord Pārswa, who is greatly renowned in the world, delivered to that girl Bhūyā and to a great assembly the religous instruction. Having heard and listened to it she was greatly delighted, and saluted and bowed down to him, and having done so, she spoke to him thus: "I believe, Venerable Sir, in the Doctrine of the Nigganthas (*and so forth*, down to) I have stood for that, it is exactly as you propound (*and so forth*, down to) I shall take the permission of my parents and then get myself initiated. Then Lord Pārs'wa replied: "As you please, O you beloved of the gods!"

+For a detailed knowledge of these Atis'ayas refer to my notes on the same term in my edition of Sirisirivālakahā Part. I. P. 4

151. At that time and at that period Lord Pārshva, who is greatly renowned in the world (*and so forth,* down to ) *resembling* the nine gems ( the description is to be supplied here). The Samosaraṇa The assembly went out to hear him.

152. Then that girl Bhūyā, getting intelligence about this and becoming greatly delighted, went to her parents and having done so she spoke to them thus: "Truly, O parents, Lord Pārshva, who is greatly renowned in the world, while wandering *from town to town* in due order, and surrounded by a multitude of his disciples, has come here. Therefore, O parents, being permitted by you, I wish to go to bow down to the feet of Lord Pārshwa, so greatly renowned in the world." *The parents answered*: "As you please, O you beloved of the gods; do not have any obstruction.

153. Then that girl Bhūyā having taken her bath ( *and so forth,* down to ) *having decorated her* body, got out of her house being surrounded by a circle of female friends, and went outside into the waiting-chamber, and then she ascended an excellent chariot meant for religious journeys. Then that girl Bhūyā, surrounded by her retinue, went, right

through the midst of the city of Rāyagiha, to the temple Guṇasilaa; and having gone there she saw there the Four Atis'ayas or Excellencies of a Tirthankar (see § 12)+ and having done so, she got out of the chariot meant for religious journeys, and surrounded by the circle of the maid-servants she went to Lord Pārs'wa who is greatly renowned in the world and having circumambulated him three times, waited upon him.

154. Then that Lord Pārswa, who is greatly renowned in the world, delivered to that girl Bhūyā and to a great assembly the religous instruction. Having heard and listened to it she was greatly delighted, and saluted and bowed down to him, and having done so, she spoke to him thus: "I believe, Venerable Sir, in the Doctrine of the Nigganthas (*and so forth*, down to) I have stood for that, it is exactly as you propound (*and so forth*, down to) I shall take the permission of my parents and then get myself initiated. Then Lord Pārs'wa replied: " As you please, O you beloved of the gods!"

+For a detailed knowledge of these Atis'ayas refer to my notes on the same term in my edition of Sirisirivālakahā Part. I. P. 4

155. Then that girl Bhūyā ascended that very chariot meant for religious journeys and returned to the city of Rāyagiha, and went to her own house, and having got down from the chariot she went to her parents, and having folded her hands she asked their permission exactly as in the case of Jamāli in the Bhagavati Sūtra. *Then Sudansaṇa replied*: "As you please, O you beloved of the gods!"

156. Then that householder Sudansaṇa prepared abundant food (4) and invited his friends and kinsmen etc., and at the time of taking betel-leaves after dinner he, having made himself pure, consented to the renunciation *of his daughter* and called his family-men and spoke to them thus: "O you beloved of the gods soon prepare a palanquin carried by a thousand men for my daughter Bhūyā (*and so forth*, down to) report to me about the execution of my order. Then they did so and reported to him *accordingly*.

157. Then that householder Sudansaṇa got his daughter Bhūya to ascend the palanquin carried by a thousand men after she had taken her bath and decorated her body. Then surrounded by her friends and kinsmen *and so forth*, down to) noise, she went right

through the midst of the city of Rāyagiha to the temple Guṇasilaa and saw there the Atis'ayas or the Rare Excellencies of a Tirthankara such as the *divine* Umbrella *set with jewels etc*, and caused the palanquin to be stopped and asked his daughter Bhûyā to get down from the palanquin.

158. Then the parents took their daughter Bhûyā in their front and went to Lord Pārs'wa who is greatly renowned in the world, and having done so they saluted and bowed down to him three times and spoke thus: "Truly, O you beloved of the gods, Bhûyā is our only dear daughter. She, O you beloved of the gods, has become aversed to worldly life (and so forth, down to) and wants to get herself bald-shaved in your presence and thus get herself initiated. Therefore, O you beloved of the gods, I offer to you this alms in the form of a female disciple. May you, O beloved of the gods, accept this alms of a female disciple. Then Lord Pars'wa answered: "As you please, O you beloved of the gods!"

159. Then that girl Bhûyā, being thus spoken to by Lord Pārswa and becoming greatly delighted, kept her face turned towards the north-easternly direction and put off

her ornaments and garlands herself as in the case of Devānandā in the presence of Pupphachûla nuns (*and so forth*, down to) became a self-restrained nun.

160. Then at a certain time that nun Bhûyā became a 'Sarirapāosiyā' woman (a woman who thinks that every part of the body is impure, and does not accept even a seat without sprinkling water over it which is prohibitied for monks and nuns in Jainism), and often and often washed her hands, feet, head, mouth, breasts, arm-pits and secret parts of the body, and wherever she spread her bed or seat for study she first of all sprinkled that place with water and then she occupied a place or spread a bed or a seat there.

161. Then the Pupphachûlā nuns spoke to the nun Bhûyā thus: "O you beloved of the gods, we are nuns free from the knot of worldly attachment protected in going (*and so forth*, down to) self-restrained female anchorites. It does not behove us, therefore, to be 'Sarirapāosiyā.' But, O you beloved of the gods, you are a 'Sarirapāosiyā' and every now and then wash your hands (*and so forth as above*, down to) spread your seat for study

*after the sprinkling of water*. Therefore, O you beloved of the gods, make confession for this sin." ( The rest is to be described here exactly as in the case of Subhaddā, down to ) she passed her time in an idependent Upāshraya. Then that nun Bhûyā, becoming self-willed, and being not reprimanded and becoming wanton, used to wash every now and then her hands ( and so forth, down to) *spread her seat.*

162. Then that nun Bhûyā, having observed nunhood for many a year observing two days' fasts, three days' fasts and so on; and without making confession or expiation for that sin and having met with death at the time of surcease, was born as the goddess Siri in the Sohamma heaven, in the Vimāṇa Sirivadinsaa, in the assembly Uvavāya, in a divine bed (*and so forth,* down to) with the dimensions *of a goddess*, being endowed with five kinds of fulness of faculties.+ Truly, in this way, O *Goyama*, the goddess Siri has acquired this divine prosperity. The duration of her life there is expounded to be as one Paliovama. Then Goyama asked: " Venerable Sir, where will the goddess Siri go after the

+See § 85.

expiry of her life there?" Then Mahāvira answered: "She will be liberated from the country of Mahāvideha.

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(The usual Conclusion is to be inserted here).

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End of the First Lecture of the Fourth Section of the Last Five Upāngas together called Nirayāvaliyāo.

**Lectures second to Ten.**

*The Stories of the Remaining Nine.*

—(o)—

163. In this way the stories of the remaining nine are to be recited. The Vimānas are of similar names. The previous births in the Sohamma heaven. The names of the cities, temples, and wives and their own names exactly as in the Sangahani *Sûtra.* All renounced the world in the presence of Lord Pārs'wa. They were the disciples of the Pupphachûlā nuns, all had become 'Sarirapāosiyā'. And all of them to be liberated in the country of Mahāvideha after dropping down from heaven.

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End of the Fourth Section of the Last Five Upāngas together called Nirayāvaliyāo.

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## The Fifth Section
called
## Vanhidasao
or
# The (ten !) Chapters on the Vrsnis.

### First Lecture.
The Story of Nisadha.

164. [The Introduction to the Fifth Section, in the usual terms, is to be introduced here, down to there have been propounded twelve chapters of the fifth section]. They are as follows:—

(1) Nisadha (2) Māani (3) Vaha, (4) Vahe, (5) Pagayā, (6) Jutti, (7) Dasaraha, (8) Dadharaha, (9) Mahādhanu, (10) Sattadhanu, (11) Dasadhanu and (12) Sayadhanu. *Then Jambû asked:*—"If, Venerable Sir, the Ascetic Lord Mahāvira has expounded twelve lectures of the Fifth Section, *what then is the purport of the* first *lecture* ? Then Suhamma answered: "Truly, in this way, Jambû !"

165. At that time and at that period, there was a city named Bāravai (modern Dwārkā) having the circumference of twelve yojanas (*and so forth*, down to) like the

Paradise incarnate, pleasant to look at, worthy of being seen, beautiful and excellent.

166. Now, in the north-easternly direction outside that city of Bāravai there was a mountain named Revaa (modern Girnar) which was lofty; whose pinnacles reached, as it were, the surface of the heaven; which was pleasant on account of being covered over with different kinds of trees, groves, thickets, creepers and plants; which was full of the groups of swans, deer, peacocks, Koncha birds, Sārasa birds, crows, Mayaṇasāla birds and cuckoos; which was full of plenty of banks, slopes, holes, prosprous sprouts, and peaks; which was crowded with bands of damsels, groups of gods and couples of demi-gods; which was always festive; and which was delightful, pleasant, of a happy sight, beautiful and excellent *even* to the Dasāra Kshatriyas who are excellent heroic persons strongest in the three worlds.

167. Not very far, nor very distant from that mountain Revaa there was a park named Nandanavaṇa which yielded fruits of all the seasons (*and so forth,* down to) pleasant to look at.

168. In that park Nandanavaṇa there was an abode of the Yaksha Surappiya which

was very ancient (*and so forth*, down to) many persons used to come there and worship the abode of Surappiya.

169. That abode of Surappiya was surrounded by a big forest on all its sides exactly as Puṇṇabhadda (and so forth, down to) a slabe of stone.

170. In that city of Bāravai there ruled king Kaṇha who was a 'Vāsudeva.' He enjoyed the lordship of ten Dasāra kings Samuddavijaya and others, five great warriors Baladeva and others, sixteen thousand kings Uggaseṇa and others, three and a half crores of princes Pajjuṇṇa and others, sixty thousand undaunted wariors Samba and others, twenty one thousand brave soldiers Viraseṇa and others, sixteen thousand queens Ruppiṇi and others, thousands of harlots Aṇangaseṇā and others and of many other kings, princes (*and so forth*, down to) merchants and others of the southern half of the country of Bhāraha having the ocean of the mountain Veyaḍḍha as its boundary.

171. In that city of Bāravai there was a king named Baladeva who was as powerful as the mountain Mahayā *and so forth*, down to) and who protected his kingdom well. That king Baladeva had a queen named

Revai who was tender and *so forth.* Now, once upon a time she saw a lion in her dream while sleeping in her bed-chamber and *so forth.* ( Here the telling of the dream to Baladeva is to be described and then the birth of a son Nisaḍha). The arts exactly as in the case of Mahābala, the gifts in fifty, the acceptance of the hands of fifty princesses in marriage by Nisaḍha ( *and so forth,* down to ) Nisaḍha passed his time happily with them in a lofty palace.

172. At that time and at that period, Lord Ariṭṭhanemi* the founder of the Jain Order whose height was ten bows (i. e. 40 hands) ( *his* description *is to be supplied here,* down to) the Samosaraṇa and the assembly went out to hear him.

173. Then that Vasudeva Kaṇha getting inlelligence about this thing and becoming greatly delighted and pleased called his family-men and spoke to them thus: "O you beloved of the gods, immediately beat the public drum in the assembly Suhammā". Then those family-men having responded to his words went near the public drum in the

*Ariṭṭhanemi, is the twenty second Tīrthankara of the Jains.

assembly Suhammā and having done so they beat it producing a roaring sound.

174. Then when that public drum was beaten with a roaring sound the Dasarās Semmuddavijaya and others, the queens also are to be mentioned, *and so forth as above*, down to) thousands of harlots Aṇangasenā and others and many other kings (*and so forth*, down to) merchants took their baths *and so forth*, down to) having made expiation, having decorated their bodies with all kinds of ornaments and some having according to their ranks seated themselves on horses (and so forth, down to) surrounded by a circle of men, went to Vāsudeva Kaṇha and having done so they with folded hands congratulated him with the words: "Victory to you, victory to you".

175. Then that Vāsudeva Kaṇha spoke thus to his family-men: "O you beloved of the gods, immediately make ready an elephant fit for coronation and excellent horses, elephants and chariots (and so forth, down to) they executed the order and reported to him accordingly. Then that Vāsudeva Kaṇha *took his bath* in the bath-room (*and so forth*, down to) mounted *the elephant*, and being

surrounded by Eight Auspicious Things* as in the case of Kuṇiya, with excellent white chawries being waved before him, and surrounded by ten Dasāras Samuddavijaya and others (*and so forth,* down to) merchants and others, and with all pomp and show and producing a great noise, he went right through the midst of the city of Bāravaī (*everything else is to be described here* exactly as in the case of Kūṇiya, down to) waited upon lord Ariṭṭhanemi.

176. Then that prince Nisaḍha (the son of king Baladeva) heard this great noise of the people from that lofty palace (*everything else is to be described here* exactly as in the case of Kuṇiya, down to) he having heard and listened to the religious doctrine spoke thus: "Venerable Sir, I believe in the Doctrine of the Nigganthas." *Everything else is to be described here* exactly as in the case of Chitta, down to) he accepted the *twelve-fold*

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*अट्ठ मङ्गलगा—the Eight Aupicious Things: They are mentioned in the Aupapātika Sūtra (sūtra 9, Poona Edition of Prof. N. G. Suru) thus: (१) सोत्थिय, (२) सिरिवच्छ, (३) नंदियावत्त,(४)वध्धमाणग, (५) भद्दासण, (६) कलस, (७) मच्छ and (८) दप्पण. It is further said that all these are made up of gems— "सव्वरयणामया".

that city of Rohidaa there was a king named Mahabbala who had a queen named Paumāvai. Once upon a time she saw a lion in a dream in her bed-chamber ( the birth etc. is to be described here as in the case of Mahābala only with this difference that the name of the prince was Virangaa, the giving of gifts by thirty two, the accepting of the hands of thirty two princesses in marriage ( *and so forth*, down to ) amused with music, possessed of the prosperity of all the six seasons viz. the rainy season, the advanced rainy season, the autumn, winter, summer and the spring; and loved by all.

179. At that time and at that period, an Āchārya ( patriarch ) named Siddhattha, who was possessed of the knowledge of previous birth (*he is to be described here* exactly as Kesi, down to ), who was very learned and followed by a large group *of monks*, came to the city of Rohidaa, to the park Mehavaṇṇa and to the abode of the yaksha Maṇidatta and accepted an acceptable residence. The assembly went out to hear him.

180. Then that prince Viranga, hearing the great noise of the people from that lofty palace *he is to be described here* exactly as

duty of a layman, and having done so he returned.

177. At that time and at that period, the disciple of Lord Ariṭṭhanemi and a houseless monk, Varadatta by name, who was noble (and so forth, down to) was staying there. Now that houseless monk Varadatta saw Nisaḍha and having done so and with faith *and so forth*, down to) waiting upon, he asked thus to Ariṭṭhanemi: "Venerable Sir, prince Nisaḍha is, indeed, lovable, of a beautiful form, handsome, and of a handsome form, in the same way dear, delighting the heart, attractive, of an attractive form, gentle and of a gentle form, of a beautiful sight and of a good form. How, Venerable Sir, has Nisaḍha obtained and acquired this human prosperity? (Asking *of the previous birth is to be described here* exactly as in the case of Suriyābha). Then Ariṭṭhanemi answered: "Truly in this way, Varadatta !"

178. At that time and at that period in this very continent of Jambuddiva and in the country of Bhāraha there was a city named Rohidaa which was prosperous, *well-protected and happy*. A park named Mehavaṇṇa, the abode of the Yaksha Maṇidatta. In

that city of Rohidaa there was a king named Mahabbala who had a queen named Paumāvai. Once upon a time she saw a lion in a dream in her bed-chamber ( the birth etc. is to be described here as in the case of Mahābala only with this difference that the name of the prince was Virangaa, the giving of gifts by thirty two, the accepting of the hands of thirty two princesses in marriage ( *and so forth*, down to ) amused with music, possessed of the prosperity of all the six seasons viz. the rainy season, the advanced rainy season, the autumn, winter, summer and the spring; and loved by all.

179. At that time and at that period, an Āchārya ( patriarch ) named Siddhattha, who was possessed of the knowledge of previous birth (*he is to be described here* exactly as Kesi, down to ), who was very learned and followed by a large group *of monks*, came to the city of Rohidaa, to the park Mehavaṇṇa and to the abode of the yaksha Maṇidatta, and accepted an acceptable residence. The assembly went out to hear him.

180. Then that prince Viranga, hearing the great noise of the people from that lofty palace *he is to be described here* exactly as

Jamāli, down to) he went out to hear him. And having heard the religious instruction he said: "O you beloved of the gods, I shall take the permission of my parents (*here he is to be described* renunciating the world and becoming a houseless monk *and so forth*, down to) a self-restrained monk exactly as Jamāli.

181. Then that houseless monk Viranga studied under the patriarch Siddhattha the eleven Angas such as Samāiya and others and having done so he observed two day's fasts *and so forth*, down to), and having observed asceticism for full forty five years, and having mortified himself by two monthly fasts in which one hundred and twenty meals are cut off, and having made confession and expiation for his sins, entering into meditation and meeting with death at the time of surcease, he was re-born as a god in the Bambhaloa heaven, in the Manorama Vimāṇa. There the duration of the lives of certain gods is expounded to be ten Sāgarovamas. There the duration of the life of the god Viranga is also expounded to be ten Sāgarovamas.

182. Now that god Viranga, having dropped down from that heaven at the expiry

of his life there, was born here in this very city of Bāravai as a son of Baladeva in the womb of his queen Revai. Then that queen Revai saw a lion in her dream while sleeping in a suitable bed-chamber (and so forth, down to) Nisadha enjoyed in that lofty mansion. Truly, in this way, Varadatta, the prince Nisadha has obtained this noble human prosperity.

183. *Then Varadatta asked*: "Venerable Sir, will he be able to get himself initiated in your presence?" Then Aritthanemi answered: 'Yes, he will be able to do so."

In the meanwhile, the houseless monk Varadatta passed his time in the welfare of his soul. Then at a certain time Lord Aritthanemi went outside the city of Bāravai. And the prince became the follower of the Samaṇa–a layman-possessed of the knowledge of living things and non-living things.

184. Then once upon a time that prince Nisadha went to the Posaha–sālā and passed his time on a bed of Darbha grass. Then the following thought occurred to the prince Nisadha who was keeping a religious vigil: "Blessed, indeed are those villages and towns (*and so forth*, down to) habitations where moves Lord Aritthanemi. Blessed, indeed, are those kings (*and so forth*,

down to ) merchants and others who bow down, salute and wait upon Lord Ariṭṭhanemi. If he comes here to the Nandanavana gradually moving from town to town I shall also bow down to him (and so forth, down to) and wait upon him."

185. Then Lord Ariṭṭhanemi, knowing this thought of prince Nisaḍha, visited Nandanavana with eight thousand monks with him. The assembly went out to hear him. Then prince Nisaḍha, getting intelligence about this and becoming greatly delighted and pleased, went out to hear him having taken his seat in a chariot with four bells and carried by horses (*he is to be described here* exactly as Jamāli, down to), having taken the permission of his parents he got himself initiated, and became a houseless monk (and so forth, down to) a self-restrained anchorite.

186. Then that houseless monk Nisaḍha studied under the worthy elderly monks of Lord Ariṭṭhanemi the eleven Angas such as Sāmāiya and others, and observing two days' fasts, three days' fasts and various other kinds of penances, and having observed asceticism for full nine months, having *observed 21 days' fasts in which forty*

two meals are cut off, and having made confession and expiation for his sins, and having meditated, he gradually met with death.

187. Then that houseless monk Varadatta, knowing that the houseless monk Nisadha had expired, went to Lord Ariṭṭhanemi and spoke to him thus: "Truly, Nisaḍha, your disciple, the houseless monk was straightforward by nature and courteous. Venerable Sir, where is that houseless monk Nisadha gone and where is he re-born after having met with death at the time of surcease here?"

188. Then Lord Ariṭṭhanemi spoke thus to the houseless monk Varadatta: "Truly, Varadatta, my disciple the houseless monk, Nisaḍha by name, who was straightforward by nature and courteous, has, having studied from my worthy elderly monks the eleven Angas such as Samāiya and others, having observed asceticism for full nine years, having observed 21 days' fasts in which forty two meals are cut off, having made confession and expiation for his sins, having entered into meditation and having met with death at the time of surcease, been re-born as a god in the Savva-

ṭṭhasiddha Vimāna high above the moon, sun, planets, orbits, stars and the hundred habitations in the Gavijja Vimāna of the eighty three lords of the Schamma heaven. There the duration of life of the gods is expounded to be thirty three Sāgarovamas.

189. Then Vardatta asked: "Venerable Sir, where will that god Nisadha go and where will he be re-born after the expiry of his life there, after the expiry of his existence there, after the end of his duration there ? Then Ariṭṭhanemi answered: "Varadatta, he will be re-born as a son in the royal family Visuddha-pii-vansa in the city of Unnāa in the country of Bhāraha, in this very continent of Jambuddiva. Then having completed his boyhood, being equipped with courtesy, attaining youth and having got pure enlightenment from worthy elderly monks, he will get himself initiated as a houseless monk ceasing to be a householder. He will become a monk protected in going (and so forth, down to) a self-restrained anchorite. There he will observe many one day's, two days', three days', four days', five days' fasts and half-monthly and monthly fasts and various other penances and will observe asceticism for many a year, and having done so he will mortify himself

by monthly fasts in which sixty meals are cut off. Then he will realise and propitiate that object (emancipation) for the sake of which men practise (lit. suffer) the hard *mode of life peculiar to Jain monks* such as nackedness, getting bald-shaved, never taking a bath (*and so forth*, down to) not cleansing the teeth, not keeping an umbrella, going without shoes, keeping a wooden board for bed, keeping a wooden bed, getting hair plucked out with hand, celibacy, going to the houses of strangers for begging alms, keeping equal feeling whether getting good alms or getting no alms, and *the troubles created by the varied* high and low wicked people of the village, and having done so he will breathe his last and will be emancipated, will be finally enlightened, (*and so forth*, down to) will put an end to all the miseries.

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( *The usual* conclusion is to be inserted here.)

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End of the First Lecture of the Fifth Section of the Last Five Upāngas togather called Nirayāvaliyāo.

## Lectures Second to Twelve.



190. The remaining eleven lectures are also to be recited in the same manner according as in the Sangahani Sūtra without any enlargement or abridgement.



End of the Fifth Section of the Last Five Upāngas together called Nirayāvaliyāo.



The volume of Nirayavaliyāo is over. The Last Five Upāngas are, therefore, over. The Last Five Upāngas 'Nirayāvaliyāo' together constitute only one volume *which is divided into* five sections. The five sections could be instructed in five days. In the *first* four sections there are ten lectures in each, but in the fifth section there are twelve lectures

END OF NIRAYĀVALIYĀO.

श्रीचन्द्रसूरिविरचिता

# ॥ श्रीनिरयावलिकासूत्रवृत्तिः ॥

ॐ नमः श्रीशान्तिनाथदेवाय ।

पार्श्वनाथं नमस्कृत्य मायोऽन्यग्रन्थवीक्षिता ।
निरयावलिश्रुतस्कंधे व्याख्या काचित्प्रकाश्यते ॥

[ पृ० ३ ] तत्र निरयावलिकाख्योपाङ्गग्रन्थस्यार्थतो महावीरनिर्गतवचनमभिविवित्सुराचार्यः सुधर्मस्वामी सूत्रकारः 'ते णं काले णं' इत्यादिग्रन्थं तावदाह-अत्र 'णं' वाक्यालङ्कारार्थः। तस्मिन् कालेऽवसर्पिण्याश्चतुर्थभागलक्षणे तस्मिन् समये-तद्विशेषरूपे यस्मिन् तन्नगरं राजगृहाख्यं राजा च श्रेणिकाख्यः सुधर्म( श्रीवर्धमान )स्वामी च 'होत्थ' त्ति अभवत्-आसीदित्यर्थः । अवसर्पिणीत्वात्कालस्य वर्णकग्रन्थवर्णितविभूतियुक्तमिदानीं नास्ति। "रिद्धत्थिमियसमिद्धे" भवनादिभिर्वृद्धिमुपगतं, भयवर्जितत्वेन स्थिरं, समृद्धं-धनधान्यादियुक्तं, ततः पदत्रयस्य कर्मधारयः । "पमुइयजणजाणवयं" प्रमुदिता प्रमोदकारणवस्तूनां सद्भावात् जना नगरवास्तव्यलोकाः जानपदाश्च-जनपदभवास्तत्रायाताः सन्तो यस्मिन् तत् प्रमुदितजनजानपदम्। "उत्ताणनयणपेच्छणिज्जे" सौभाग्यातिशयात् उत्तानैः अनिमिषैः नयनैः लोचनैः प्रेक्षणीयं यत्तत्तथा । "पासाइयं" चित्तप्रसत्तिकारि । "दरिसणिज्जं" यत् पश्यच्चक्षुः श्रमं न गच्छति । 'अभिरूवं' मनोज्ञरूपम् "पडिरूवं" द्रष्टारं द्रष्टारं प्रतिरूपं यस्य तत्तथेति । तस्मिन् "उत्तरपुरच्छिमे दिसीभाए गुणसिलए नामं चेइए होत्था" चैत्यं व्यन्तरायतनम् । 'वण्णओ' त्ति चैत्यवर्णको वाच्यः-"चिराईए पुव्वपुरिसपन्नत्ते" चिरः-चिरकालः आदिः-निवेशो यस्य तत् चिरादिकम् अत एव पूर्वपुरुषैः-अतीतनरैः प्रज्ञप्तम्-उपादेयतया प्रकाशितं पूर्वपुरुषप्रज्ञप्तम् । "सच्छत्ते सज्झए सघंटे सपडागे कयवेयद्दीए" कृतवितर्दिकं-रचि-

तवेदिकं "लाउल्लोइयमहिए" लाइयं-यद्भूमे छगणादिना उपलेपनम्, उल्लोइयं-कुडयमालानां सेटिकादिभिः सम्मृष्टीकरणं, ततस्ताभ्यां महितमिव महिन पूजितं यत्तत्तथेति। तत्र च गुणशिलकचैत्ये अशोकवरपादपः-समस्ति। "तस्स णं हेट्ठा खंधासन्ने, एत्थ ण महं एगे पुढविसिलापट्टए पन्नत्ते, विक्खंभायामसुप्पमाणे आईणगरुयबूरनवणीयतूलफासे" आजिनकं-चर्ममयं वस्त्रं,-रूतं-प्रतीतं, बूरो-वनस्पतिविशेषः, नवनीतं-म्रक्षणं, तूलम्-अर्कतूलं, तद्वत् स्पर्शो यस्य स तथा कोऽर्थः? कोमलस्पर्शयुक्त। 'पासाईए जाव पडिरूवे'त्ति। 'ते णं काले ण' इत्यादि, 'जाइसपन्ने' उत्तममातृकपक्षयुक्त इति बोद्धव्यम्; अन्यथा मातृकपक्षसंपन्नत्व-पुरुषमात्रस्यापि स्यात् इति नास्योत्कर्षः कश्चिदुक्तो भवेत्, उत्कर्षाभिधानार्थं चास्य विशेषणकलापोपादानं विकीर्पितमिति। एवं "कुलसंपन्ने," नवरं कुलं-पैतृक पक्षः। 'बलसंपन्ने" बलं-सहननविशेषसमुत्थः प्राणः। 'जहा केसि' त्ति केसि( शि )वर्णको वाच्यः; स य "विणयसंपन्ने" लाघवं द्रव्यतोऽल्पोपधित्वं भावतो गौरवत्रयत्यागः एभिः संपन्नो य स तथा। "ओयंसी" ओजो-मानसोऽवष्टम्भः तद्वान् ओजस्वी, तेजः-शरीरप्रभा तद्वान् तेजस्वी, वयो-वचनं सौभाग्याद्युपेत यस्यास्तीति वचस्वी, "जयसी" यशस्वी-ख्यातिमान, इह विशेषण चतुष्टयेऽपिअनुस्वारः प्राकृतत्वात्। "जियकोहमाणमायालोभे" नवरं क्रोधादिजयः उदय-प्राप्तक्रोधादिविफलीकरणतोऽवसेयः। 'जीवियासामरणभयविप्पमुक्के' जीवितस्य-प्राणधारणस्य आशा-वाञ्छा मरणाच्च यद्भयं ताभ्यां विप्रमुक्तो जीविताशामरणभयविप्रमुक्तः तदुभयोपेक्षक इत्यर्थः। 'तवप्पहाणे' तपसा प्रधानः-उत्तमः शेषमुनिजनापेक्षया तपो वा प्रधानं यस्य स तपःप्रधानः।

एवं गुणप्रधानोऽपि, नवरं गुणाः-संयमगुणाः। 'करणचरणप्पहाणे' चारित्रप्रधानः । 'निग्गहप्पहाणे ' निग्रहो-अनाचारप्रवृत्तेर्निषेधनम् । ' घोरबंभचेरवासी ' घोरं च तत् ब्रह्मचर्यं च अल्पसत्वैर्दुःखेन यदनुचर्यते तस्मिन् घोरब्रह्मचर्यवासी। ' उच्छूढसरीरे ' ' उच्छूढं ' ति उज्झितमिव उज्झितं शरीरं तत्सत्कारं प्रति निःस्पृहत्वात् (येन) स तथा । ' चोद्दसपुव्वी चउनाणोपमए ' चतुर्ज्ञानोपयोगतः-केवलवर्जज्ञानयुक्त । केसि ( शि )गणधरो मतिश्रुतावधिज्ञानत्रयोपेत इति हृदयम् । आचार्यः सुधर्मा पञ्चभिरनगारशतैः सार्धं-सह संपरिवृतः समन्तात्परिकलितः पूर्वानुपूर्व्या न पश्चानुपूर्व्या चेत्यर्थः क्रमेणेति हृदयं, चरन्-संचरन् एतदेवाह-' गामाणुगामं दुइज्जमाणे " त्ति ग्रामानुग्रामश्च विवक्षितग्रामादनन्तरग्रामो ग्रामानुग्राम तत् द्रवन्-गच्छन्-एकस्माद् ग्रामादनन्तरग्राममनुल्लङ्घयन्नित्यर्थः, अनेनाप्रतिबद्धं विहारमाह । तत्राप्यौत्सुक्याभावमाह-' सुहसुहेणं विहरमाणे' सुखंसुखेन-शरीरखेदाभावेन संयमाऽऽबाधाभावेन च विहरन् ग्रामादिषु वा तिष्ठन्। ' जेणेव ' त्ति यस्मिन्नेव देशे राजगृहे नगरे यस्मिन्नेव प्रदेशे गुणशिलकं चैत्यं तस्मिन्नेव प्रदेशे उपागत्य यथाप्रतिरूपं-यथोचितं मुनिजनस्य अवग्रहम् आवासम् अवगृह्य-अनुज्ञापनापूर्वकं गृहीत्वा संयमेन तपसा चात्मानं भावयन्-विहरति-आस्ते स्म । ' परिसा निग्गय ' त्ति परिषत्-श्रेणिकराजादिको लोकः निर्गता-निःसृता सुधर्मस्वामिवन्दनार्थम्। धर्मश्रवणानन्तरं " जामेव दिसिं पाउब्भूआ तामेव दिसिं पडिगय " त्ति यस्या दिशः सकाशात् प्रादुर्भूता-आगतेत्यर्थः तामेव दिशं प्रतिगता इति । तस्मिन् काले तस्मिन् समये आर्यसुधर्मणोऽन्तेवासी आर्यजम्बुनामाऽनगारः काश्यपगोत्रेण ' सत्तुस्सेहे ' सतहस्तोच्छ्रयः, ' समचउरंससंठाणसंठिए '

यावत्करणादिदं दृश्यं ' वज्जरिसहनारायणसंघयणे कणग-पुलगनिघसपम्हगोरे ' कनकस्य-सुवर्णस्य ' पुलग ' त्ति यः पुलको-लवः तस्य यो निकषः-कषपट्टरेखालक्षणः तथा ' पम्हेति ' पद्मगर्भः तद्वत् यो गौरः स तथा; वृद्धव्याख्या तु-कनकस्य न लोहादेर्यः पुलकः-सारो वर्णातिशयः तत्प्रधानो यो निकषो-रेखा तस्य यत् पक्ष्म-बहुलत्व तद्वद्यो गौरः स कनकपुलकनिकषपद्मगौरः । तथा ' उग्गतवे ' उग्रम्-अप्रधृष्यं तपोऽस्येति कृत्वा । ' तत्ततवे ' तप्तं-तापित तपो येन स तप्ततपाः एवं तेन तपस्तप्तं येन कर्माणि संताप्य तेन तपसा स्वात्माऽपि तपोरूपः संतापित इति । तथा दीप्तं तपो यस्य स दीप्ततपाः, दीप्त तु-हुताशन इव ज्वलत्तेजाः कर्मवनदाहकत्वात् । ' उराले ' उदार-प्रधानः ' घोरे ' घोरः-निर्घृणः परीषहेन्द्रियकषायाख्यानां रिपूणां विनाशे कर्तव्ये । तथा ' घोरव्वए ' घोराणि-अन्यैर्दुरनुचराणि व्रतानि यस्य स तथा । तथा घोरैस्तपोभिस्तपस्वी घोरतपस्वी । "संखित्तविउलतेयलेस्से" संक्षिप्ता-शरीरान्तर्निलीना विपुला -अनेकयोजनप्रमाणक्षेत्रा-श्रितवस्तुदहनसमर्था तेजोलेश्या विशिष्टतपोजन्यलब्धिविशेषप्रभावा तेजोलेश्या (यस्य स.) एवं गुणविशिष्टो जम्बुस्वामी भगवान् आर्यसुधर्मणः स्थविरस्य " अदूरसामंते " त्ति दूरं-विप्रकर्षः सामन्त समीपम्, उभयोरभावोऽदूरसामन्तं ( तस्मिन् ) नातिदूरे नातिसमीपे उचिते देशे स्थित इत्यर्थः । कथ ? उड्ढंजाणू शुद्धपृथिव्या-सनवर्जनात् औपग्रहिकनिषद्याभावाच्च उत्कटुकासन. सन्नपदिश्यते ऊर्ध्वे जानुनी यस्य स ऊर्ध्वजानुः, अध शिरा अधोमुखः नोर्ध्वं तिर्यग्वा निक्षिप्त-दृष्टिः, किं तु नियतम् भाग-नियमितदृष्टिरिति भावना । यावत्करणात् " झाणकोट्ठोवगए " ध्यानमेव कोष्ठो ध्यानकोष्ठस्तमुपगतो ध्यानकोष्ठोपगतः,

यथा हि-कोष्ठके धान्यं प्रक्षिप्तमविप्रकीर्णं भवति एवं स भगवान् धर्मध्यानकोष्ठमनुप्रविश्य इन्द्रियमनांस्यधिकृत्य संवृतात्मा भवतीति भावः । संवरेण तपसा ध्यानेन आत्मानं भावयन्-वासयन् विहरति-तिष्ठति । ' तए णं से ' इत्यादि, तत इत्यानन्तर्ये तस्माद् ध्यानादनन्तरं, णं इति वाक्यालङ्कारे, स आर्यजम्बुनामा उत्तिष्ठतीति संबन्धः, किम्भूतः सन्नित्याह-' जायसड्ढे ' इत्यादि जाता-प्रवृत्ता श्रद्धा-इच्छा यस्य प्रष्टुः स जातश्रद्धः, यद्वा जाता श्रद्धा-इच्छा वक्ष्यमाणवस्तुतत्त्वपरिज्ञानं प्रति यस्य स जातश्रद्धः, तथा जातः संशयोऽस्येति जातसंशयः, तथा जातकुतूहलः-जातौत्सुक्य इत्यर्थः विश्वस्यापि वस्तुव्यतिकरस्याक्षेपु कोऽन्योऽर्थो भगवताऽभिहितो भविष्यति कथं च तमहमवमोत्स्ये ? इति ' उट्ठाए उट्ठेइ ' उत्थानमुत्था-ऊर्ध्वं वर्तनं तया उत्तिष्ठति, उत्थाय च ' अज्जसुहम्मं थेरं तिक्खुत्तो आयाहिणपयाहिणं करेइ ' त्ति त्रिःकृत्वः-त्रीन् वारान् आदक्षिणप्रदक्षिणा-दक्षिणपार्श्वादारभ्य परिभ्रमणतः ( पुनः ) दक्षिणपार्श्वप्राप्तिः आदक्षिणप्रदक्षिणा तां करोति-विदधाति, कृत्वा च वन्दते-वाचा स्तौति, नमस्यति-कायेन प्रणमति, ' नच्चासन्ने नाइदूरे ' उचिते देशे इत्यर्थः । ' सुस्सूसमाणे ' श्रोतुमिच्छन् । ' नमंसमाणे ' नमस्यन्-प्रणमन् । अभिमुखं ' पंजलिउडे ' कृतप्राञ्जलिः । विनयेन उक्तलक्षणेन ' पज्जुवासमाणे ' पर्युपासनां विदधान एवं इति वक्ष्यमाणप्रकारं ' वयासि ' त्ति अवादीत् ॥

[ पृ. ४ ] भगवता उपाङ्गानां पञ्च वर्गाः प्रज्ञप्ताः, वर्गो ऽध्ययनसमुदायः, तद्यथेत्यादिना पञ्च वर्गान् दर्शयति " निरयावलियाओ कप्पवडिंसियाओ पुप्फियाओ पुप्फचूलियाओ वण्हिदसाओ " त्ति प्रथमवर्गो दशाध्ययनात्मकः प्रज्ञप्तः, अध्य-

यनदशकमेवाह–' काले सुकाले ' इत्यादिना, मातृनामभिस्त-दपत्यानां पुत्राणां नामानि, यथा काल्या अयमिति कालः कुमारः, एवं सुकाल्याः महाकाल्याः कृष्णायाः सुकृष्णायाः महाकृष्णायाः वीरकृष्णायाः रामकृष्णायाः पितृसेनकृष्णायाः महासेनकृष्णायाः अपत्यमित्येव पुत्रनाम वाच्यम् । इह काल्या अपत्यमित्याद्यर्थे प्रत्ययो नोत्पाद्यः, काल्यादिशब्देभ्यपत्येऽर्थे एयण् प्राप्त्या कालसुकालादिनामसिद्धेः। एवं चाद्यः कालः १, तदनु सुकालः २, महाकालः ३, कृष्णः ४, सुकृष्णः ५ महाकृष्णः ६ वीरकृष्णः ७, रामकृष्णः ८, पितृसेनकृष्णः ९, महासेनकृष्णः १० दशमः । इत्येवं दशाध्ययनानि निरयावलिकानामके प्रथमे वर्गे इति ॥ ' एवं खलु जंबु ते णं काले णं ' मित्यादि, ' इहेव ' त्ति इहैव देशतः प्रत्यक्षासन्नेन पुनरसङ्ख्येयत्वाज्जम्बूद्वीपानामन्यत्रेति भावः । भारते वर्षे-क्षेत्रे चम्पा एपा नगरी अभूत् । रिद्धेत्यनेन ' रिद्धत्थिमियसमिद्धे ' त्यादि दृश्यं, व्याख्या तु प्राग्वत् । तत्रोत्तरपूर्वदिग्भागे पुर्णभद्रनामकं चैत्यं व्यन्तरायतनम् । कुणिए नामं राय ' त्ति कूणिकनामा श्रेणिकराजपुत्रो राजा ' होत्थ ' त्ति अभवत् । तद्वर्णको " महयाहिमवंतमहंतमलयमंदरमहिंदसारेत्यादि पसंतडिंवडमरं रज्जं पसाहेमाणे विहरइ " इत्येतदन्त', तत्र महाहिमवानिव महान् शेषराजापेक्षया, तथा मलयः-पर्वतविशेषो, मन्दरो-मेरुः, महेन्द्रः शक्रादिदेवराजः, तद्वत्सारः-प्रधानो यः स तथा । प्रशान्तानि डिम्बानि विघ्नाः डमराणि च-राजकुमारादिकृता विड्वरा यस्मिंस्तत्तथा ( राज्यं ) प्रसाधयन्-पालयन् विहरति-आस्ते स्म । कूणिकदेव्याः पद्मावतीनाम्न्या वर्णको यथा ' सोमाला जाव विहरइ ' यावत्करणादेव दृश्यम् " सुकुमालपाणिपाया अहीणपंचिंदियसरीरा " अहीनानि-अन्यूनानि लक्षणतः स्व-

रूपतो या पञ्चापीन्द्रियाणि यस्मिंस्तत् तथाविधं शरीरं यस्याः सा तथा । " लक्खणवंजणगुणोववेया" लक्षणानि-स्वस्तिकचक्रादीनि व्यञ्जनानि-मषीतिलकादीनि तेषां यो गुणः-प्रशस्तता तेन उपपेता-युक्ता या सा तथा, उप अप इता इतिशब्दत्रयस्य स्थाने शकन्ध्वादिदर्शनात् उपपेतेति स्यात् । " माणुम्माणप्पमाणपडिपुन्नसुजायसव्वंगसुंदरंगी " तत्र मानं-जलद्रोणप्रमाणता, कथं ? जलस्यातिभृते कुण्डे पुरुषे निवेशिते यज्जलं निःसरति तच्चेद्धि द्रोणमानं भवति तदा स पुरुषो मानप्राप्त उच्यते, तथा उन्मानम्-अर्धभारप्रमाणता, कथं ? तुलारोपितः पुरुषो यद्यर्धभारं तुलयति तदा स उन्मानप्राप्त उच्यते, प्रमाणं तु स्वाङ्गुलेनाष्टोत्तरशतोच्छ्रायिता, ततश्च मानोन्मानप्रमाणैः प्रतिपूर्णानि-अन्यूनानि सुजातानि सर्वाणि अङ्गानि-शिरःप्रभृतानि यस्मिंस्तत् तथाविधं सुन्दरम् अङ्गं-शरीरं यस्याः सा तथा । " ससिसोमाकारकंतपियदंसणा " शशिवत्सौम्याकारं कान्तं च-कमनीयम् अत एव प्रियं द्रष्टृणां दर्शनं-रूपं यस्याः सा तथा । अत एव सुरूपा स्वरूपतः सा पद्मावती देवी ' कुणिएण सद्धिं उरालाइं भोगभोगाइं भुंजेमाणी विहरइ ' भोगभोगान् अतिशयवद्भोगान् ।

[ पृ. ५ ] ' तत्थ णं ' इत्यादि । ' सोमालपाणिपाया ' इत्यादि पूर्ववद्वाच्यम् । अन्यच्च " कोमुइरयणियरविमलपडिपुन्नसोमवयणा " कौमुदीरजनीकरवत्-कार्तिकीचन्द्र इव विमलं प्रतिपूर्णं सौम्यं च वदनं यस्याः सा तथा । ' कुंडलुल्लिहियगंडलेहा ' कुण्डलाभ्यामुल्लिखिता-घृष्टा गण्डलेखा-कपोलविरचितमृगमदादिरेखा यस्याः सा तथा । ' सिंगारागारचारुवेसा ' शृङ्गारस्य-रसविशेषस्य अगारमिव अगारं तथा चारुः वेषो-नेपथ्यं यस्याः सा तथा ततः कर्म-

धारयः । ' काली नामं देवी ' श्रेणिकस्वभार्या कूणिकस्य राज्ञ"चुल्लजननी-लघुमाताऽभवत् । सा च काली " सेणियस्स रन्नो इट्ठा " वल्लभा कान्ता काम्यत्वात् ' पिया ' सदा प्रेमविषयत्वात्, ' मणुन्ना ' सुन्दरत्वात् ' नामधिज्जा ' प्रशस्तनामधेयवतीत्यर्थः नाम वा धार्यं हृदि धरणीयं यस्याः सा तथा, ' वेसासिया ' विश्वसनीयत्वात्, 'सम्मया' तत्कृतकार्यस्य संमतत्वात् ' बहुमता ' बहुशो बहुभ्यो वाऽन्येभ्यः सकाशात् बहुमता बहुमानपात्रं वा, ' अणुमया ' प्रियकरणस्यापि पश्चान्मताऽनुमता । ' भंडकरंडकसमाणा ' आभरणकरण्डकसमाना उपादेयत्वात् सुरक्षितत्वाच्च । ' तेल्लकेला इव सुसगोविया ' तैलकेला सौराष्ट्रप्रसिद्धो मृन्मयस्तैलस्य भाजनविशेषः, स च भङ्गभयात् लोचनभयाच्च सुष्ठु संगोप्यते, एवं साऽपि तथोच्यते । 'चेलापेडा इव सुसंपरिग्गहिया ' वस्त्रमञ्जूषेवेत्यर्थः । ' सा काली देवी सेणिएण रन्ना सद्धिं विउलाइं भोगभोगाइं भुंजमाणा विहरइ' । कालनामा च तत्पुत्रः ' सोमालपाणिपाए ' इत्यादि प्रागुक्तवर्णकोपेतो वाच्यः, यावत् ' पासाइए दरिसणिज्जे अभिरूवे पडिरूवे ' इति पर्यन्तः । सेणियस्स रज्जे दुवे रयणा अट्ठारसवंको हारो १ सेयणगे हत्थीए २ । तत्थ किर सेणियस्स रन्नो जावइयं रज्जस्स मुल्लं तावइयं देवदिन्नहारस्स सेयणगस्स य गंधहत्थिस्स । तत्थ हारस्स उप्पत्तीपत्थावे कहिज्जिस्सइ । कूणियस्स य एत्थेव उप्पत्ती वित्थरेण भणिस्सइ, तत्कार्येण कालादीनां मरणसंभवात् आरम्भसङ्ग्रामतो नरकयोग्यकर्मोपचयविधानात् । नवरं कूणिकस्तदा कालादिदशकुमारान्वितश्चम्पायां राज्यं चकार सर्वेऽपि च ते दोगुन्दुगदेवा इव कामभोगपरायणास्त्रयस्त्रिंशाख्या देवा• फुट्टमाणेहिं मुइंगमत्थएहिं वरतरुणिसंपिणिद्धिएहिं बत्तीसइपत्तनिबद्धेहिं

सुरा पाणियं सव्वं होइ। तोए पहावेण सो वेयणं न वेयइ। अन्नया तस्स पउमावईदेवीए पुत्तो एवं पिओ अत्थि। मायाए सो भणिओ-"दुरात्मन्! तव अगुली किमिए वमंती पिया मुहे काऊण अत्थियाओ इयरहा तुम रोयतो चेव चिट्ठेसु"। ताहे चित्तं मणागुवसंतं जायं। मए पिया एवं वसण पाविओ। तस्स अधिई जाया। भुजंतओ चेव उट्ठाय परसुहत्थगओ, अन्ने भणंति लोहदंडं गहाय, 'नियलाणि भंजामि' त्ति पहाविओ। रक्खवालगो नेहेण भणइ-'एसो सो पावो लोहदंडं परसुं वा गहाय एइ' त्ति। सेणिएण चिंतियं-'न नज्जइ केण कुमारेण मारेहि?'। तओ तालपुडगं विसं खइयं। जाव एइ ताव मओ। सुट्ठुयर अधिई जाया। ताहे मयकिच्चं काऊण घरमागओ रज्जधुरामुक्कतत्तीओ तं चेव चिंततो अच्छइ। एवं कालेण विसोगो जाओ। पुणरवि सयणआसणाईए पिइसंतिए दट्ठूण अधिई होइ। तओ रायगिहाओ निग्गंतु चंपं रायहाणिं करेइ। एवं चंपाए कुणिओ राया रज्जं करेइ नियगभायपमुहसयणसंजोगओ। इह निरयावलियासुयक्खधे कूणिकवक्तव्यता आदावुत्क्षिप्ता। तत्साहाय्यकरणप्रवृत्तानां कालादीनां कुमाराणां दशानामपि सङ्ग्रामे रथमुशलाख्ये प्रभूतजनक्षयकरणेन नरकयोग्यकर्मोपार्जनसपाद्नान्नरकगामितया 'निरयाउ' त्ति प्रथमाध्ययनस्य कालादिकुमारवक्तव्यताप्रतिबद्धस्य एतन्नाम। अथ रथमुशलाख्यसङ्ग्रामस्योत्पत्तौ किं निबन्धनम्? अत्रोच्यते-एवं किलायं सङ्ग्रामः संजातः-चम्पायां कूणिको राजा राज्यं चकार। तस्य चानुजौ हलविहल्लाभिधानौ भ्रातरौ पितृदत्तसेचनकाभिधाने गन्धहस्तिनि समारूढौ दिव्यकुण्डलदिव्यवसनदिव्यहारविभूषितौ विलसन्तौ दृष्ट्वा पद्मावत्य-

भिधाना कूणिकराजस्य भार्या कदाचिद्दन्तिनोऽपहाराय त कूणिकराजं प्रेरितवती–" कर्णविरलग्नकलोऽतोऽयमेव कुमारो राजा तत्त्वतः, न त्वं, यस्येदृशा विलासाः " । प्रज्ञाप्यमानाऽपि सा न कथञ्चिदस्यार्थस्योपरमति । तत्प्रेरितकूणिकराजेन तौ याचितौ । तौ च तद्भयाद्वैशाल्यां नगर्यां स्वकीयमातामहस्य चेटकाभिधानस्य राज्ञोऽन्तिके सहस्तिकौ सान्तःपुरपरिवारितौ गतवन्तौ । कूणिकेन च दूतप्रेषणेन तौ याचितौ । न च तेन प्रेषितौ, कूणिकस्य तयोश्च तुल्यमातृकत्वात् । ततः कूणिकेन भणितं–' यदि न प्रेषयसि तदा युद्धसज्जो भव ' । तेनापि भणितम्–' एष सज्जोऽस्मि ' । ततः कूणिकेन सह कालादयो दश स्वीया भिन्नमातृका भ्रातरो राजानश्चेटकेन सह सङ्ग्रामाय याताः । तत्रैकैकस्य त्रीणि त्रीणि हस्तिनां सहस्राणि, एवं रथानामश्वानां च, मनुष्याणां च प्रत्येकं तिस्रस्तिस्रः कोट्यः । कूणिकस्याप्येवमेव । तत्र एकादशभागीकृतराज्यस्य कूणिकस्य कालादिभिः सह निजेन एकादशांशेन सङ्ग्रामे काल उपगतः । एतमर्थं वक्तुमाह–' तए णं से काले ' इत्यादिना । एवं च व्यतिकरं ज्ञात्वा चेटकेनाप्यष्टादश गणराजानो मेलिताः, तेषां चेटकस्य च प्रत्येकमेवमेव हस्त्यादिबलपरिमाणं, ततो युद्धं संप्रलग्नम् । चेटकराजस्य तु प्रतिपन्नव्रतत्वेन दिनमध्ये एकमेव शरं मुञ्चति अमोघबाणश्च सः । तत्र च कूणिकसैन्ये गरुडव्यूहः चेटकसैन्ये (च) सागरव्यूहो विरचितः । ततश्च कूणिकस्य कालो दण्डनायको निजबलान्वितो युध्यमानस्तावद्गतो यावच्चेटकः, ततस्तेन एकशरनिर्घातेनासौ निपातितः १ । भग्नं च कूणिकबलं । गते च द्वे अपि बले निजानिजमावासस्थानम् । द्वितीयेऽह्नि सुकालो नाम दण्डनायको निजबलान्वितो युद्धमानस्तावद् गतो यावच्चेटकः एव सोऽप्येकशरेण निपातितः २ । एवं तृतीयेऽह्नि महाकालः, सो-

ऽप्येवम् ३। चतुर्थेऽह्नि कृष्णकुमारस्तथैव ५। पञ्चमे सुकृष्णः ५, षष्ठे महाकृष्णः ६, सप्तमे वीरकृष्णः ७, अष्टमे रामकृष्णः ८, नवमे पितृसेनकृष्ण ९ दशमे पितृमहासेन-कृष्णः १० चेटकेनैकैकशरेण निपातिताः। एवं दशसु दिवसेषु चेटकेन विनाशिता दशापि कालादयः। एकादशे तु दिवसे चेटकजयार्थं देवताराधनाय कुणिकोऽष्टमभक्तं प्रजग्राह। ततः शक्रचमरावागतौ। ततः शक्रो बभाषे- "चेटकः श्रावक इत्यहं न तं प्रति प्रहरामि, नवरं, भवन्त संरक्षामि"। ततोऽसौ तद्रक्षार्थं वज्रपतिरूपकमभेद्यकवचं कृतवान्। चमरस्तु द्वौ सङ्ग्रामौ विकुर्वितवान् महाशिलाकण्टकं रथमुशलं चेति। तत्र महाशिलेव कण्टको जीवितभेदकत्वान्महाशिलाकण्टकः। ततश्च यत्र तृणशूकादिनाऽप्यभिहतस्याश्वहस्त्यादेर्महाशिलाकण्टकेनैवास्याहतस्य वेदना जायते स सङ्ग्रामो महाशिलाकण्टक एवोच्यते। 'रहमुसले' त्ति यत्र रथो मुशलेन युक्तः परिधावन् महाजनक्षयं कृतवान् अतो रथमुशलः। 'ओयाए' त्ति उपयातः-संप्राप्तः। 'किं जइस्सइ' त्ति जयश्लाघां प्राप्स्यति। पराजेष्यते-अभिभविष्यति परसैन्यं परानभिभविष्यति उत नेति कालनामानं पुत्रं जीवन्तं द्रक्ष्याम्यहं न वेत्येवम् उपहतो मनःसंकल्पो युक्तायुक्तविवेचनं यस्याः सा उपहतमनःसंकल्पा। यावत्करणात् "करयलपल्हत्थियमुही अट्टज्झाणोवगया ओमंथियवयणनयणकमला" ओमथियं-अधोमुखीकृतं वदनं च नयनकमले च यया सा तथा। 'दीणविवन्नवयणा' दीनस्येव विवर्णं वदनं यस्याः सा तथा। 'झियाइ' त्ति आर्तध्यानं ध्यायति, 'मणोमाणसिएणं दुक्खेणं अभिभूया' मनसि जातं मानसिकं मनस्येव यद्वर्तते मानसिकं दुःखं वचनेनाप्रकाशितत्वात् तन्मनो-मानसिकं तेन अबहिर्वर्तिनाऽभिभूता। 'ते णं काले णं' इत्यादि। 'अयमेयारूवे' त्ति अयमे-

तद्रूपो वक्ष्यमाणरूपः 'अज्झत्थिए' त्ति आध्यात्मिकः-आत्मविषयः चिन्तितः-स्मरणरूपः, प्रार्थितः लब्धुमाशंसितः, मनोगतः-मनस्येव वर्तते यो न बहिः प्रकाशितः, संकल्पो-विकल्पः, समुत्पन्नः-प्रादुर्भूतः। तमेवाह-'एवमि' त्यादि। यावत्करणात् "पुव्वाणुपुव्विं चरमाणे गामाणुगामं दुइज्ज-माणे इहमागए इह संपत्ते इह समोसढे, इहेव चंपाए नय-रीए पुन्नभद्दे चेइए अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेण तवसा अप्पाणं भावेमाणे विहरइ"। 'तं महाफलं खलु, भो देवाणुप्पिया? 'तहारूवाणं' अरहंताणं, भगवंताणं, नामगोयस्स वि सवणयाए, किमंग पुण अभिगमणवंदण-नंसणपडिपुच्छणपज्जुवासणयाए? एगस्स वि आरियस्स धम्मियस्स वयणस्स सवणयाए, किमंग पुण 'विउलस्स अट्ठस्स गहणयाए' 'गच्छामि णं' 'अहं' 'समणं' भगवं महावीरं वंदामि नमंसामि सक्कारेमि सम्माणेमि कल्लाणं मंगलं देवयं चेइयं 'पज्जुवासामि,' एवं नो पेच्चभवे हियाए सुहाए खमाए निस्सेयसाए आणुगामियत्ताए भविस्सइ 'इमं च णं एयारूवं वागरणं पुच्छिस्सामि त्ति कट्टु एवं संपे-हेइ' संप्रेक्षते-पर्यालोचयति। सुगमम्। नवरं 'इहमागए' त्ति चम्पायां, 'इह संपत्ते' त्ति पूर्णभद्रे चैत्ये, 'इह समो-सढे' त्ति साधूचितावग्रहे. एतदेवाह-इहेव चंपाए इत्यादि। 'अहापडिरूवं' ति यथाप्रतिरूपम् उचितमित्यर्थः। 'तं' इति तस्मात्. 'महाफलं' ति महत्फलमायत्यां भवतीति गम्यं। 'तहारूवाणं' ति तत्प्रकारस्वभावानां-महाफलजन-नस्वभावानामित्यर्थः। 'नामगोयस्स' त्ति नाम्नो-याहच्छि-कस्याभिधानस्य, गोत्रस्य-गुणनिष्पन्नस्य 'सवणयाए' त्ति श्रवणेन, 'किमंग पुण' त्ति किंपुनरिति पूर्वोक्तार्थस्य विशेषद्योतनार्थम् अङ्गेत्यामन्त्रणे, यद्वा परिपूर्ण एवायं शब्दो विशेषणार्थः, अभिगमनं, वन्दनं-स्तुतिः, नमनं-प्रणमनं, प्रति-

पृच्छनं-शरीरादिवार्ताप्रश्नं. पर्युपासनं-सेवा, तद्भावस्तत्ता तया, एकस्यापि आर्यस्य आर्यप्रणेतृकत्वात्, धार्मिकस्य धर्मप्रतिवद्धत्वात्, वन्दामि-वन्दामि-वन्दे, स्तौमि, नमस्यामि-प्रणमामि,सत्कारयामि-आदरं करोमि वस्त्राद्यर्चनं वा, सन्मानयामि उचितप्रतिपत्त्येति। कल्याणं-कल्याणहेतुं, मङ्गलं दुरितोपशमनहेतुं, देवं चैत्यमिव चैत्यं, पर्युपासयामि-सेवे. एतत्, नोऽस्माकं, प्रेत्यभवे-जन्मान्तरे, हिताय पथ्यान्नवत्, शर्मणे, क्षमाय-सङ्गतत्वाय, निःश्रेयसाय-मोक्षाय, आनुगामिकत्वाय-भवपरम्परासु सानुबन्धसुखाय, भविष्यति, इति कृत्वा-इति हेतो. संप्रेक्षते पर्यालोचयति संप्रेक्ष्य चैवमवादीत्—

[ पृ० ६ ] शीघ्रमेव 'भो देवाणुप्पिया'। धर्माय नियुक्तं धार्मिकं, यानप्रवरं, 'चाउग्घंट आसरहं' ति चतस्रो घण्टाः पृष्ठतोऽग्रतः पार्श्वतश्च लम्बमाना यस्य स चतुर्घण्टः, अश्वयुक्तो रथोऽश्वरथस्तमश्वरथं, युक्तमेवाश्वादिभिः, उपस्थापयत-प्रगुणीकुरुत, प्रगुणीकृत्य मम समर्पयत। 'ण्हाय' त्ति कृतमज्जना, स्नानान्तरं 'कयवलिकम्म' त्ति स्वगृहे देवतानां कृतबलिकर्मा. 'कयकोउयमंगलपायच्छित्त' त्ति कृतानि कौतुकमङ्गलान्येव प्रायश्चित्तानीव दुःस्वप्नादिव्यपोहायावश्यकर्तव्यत्वात् प्रायश्चित्तानि यया सा तथा। तत्र कौतुकानि-मषीपुण्ड्रादीनि मंगलादीनि सिद्धार्थदध्यक्षतदूर्वाङ्कुरादीनि, 'सुद्धप्पावेस्साइं वत्थाइं परिहिया' 'अप्पमहग्घाभरणालंकियसरीरा' (इति) सुगमम्, 'बहूहिं खुज्जाहिं जावे' त्यादि. तत्र कुब्जिकाभिः-वक्रजङ्घाभिः, चिलातीभिः—अनार्यदेशोत्पन्नाभिः, वामनाभिः-ह्रस्वशरीराभिः, वटभाभि-मडहकोष्ठाभिः, वर्वरीभिः-वर्वरीभि-वर्वरदेशसंभवाभिः, वकुशिकाभिः योनकाभि पण्हकाभिः इसिनिकाभिः वासिनिकाभिः लासिकाभिः लकुसिकाभिः द्रविडीभि. सिंहलीभिः आरवीभिः पक्वणीभिः बहुलीभिः मुरुण्डीभिः शबरीभिः पारसीभिः

नानादेशाभिः-बहुविधानार्यदेशोत्पन्नाभिरित्यर्थः, विदेशस्तद्दीयदेशापेक्षया चम्पानगरी विदेशः तस्य परिमण्डिकाभिः, 'इंगियचिंतियपत्थियवियाणियाहिं' तत्र इङ्गितेन-नयनादिचेष्टाविशेषेण चिन्तितं च परेण हृदि स्थापितं प्रार्थितं च विजानन्ति यास्तास्तया ताभिः, स्वस्वदेशे यन्नेपथ्यं परिधानादिरचना तद्गृहीतो वेषो याकाभिस्तास्तया ताभिः। निपुणनामधेयकुशला यास्तास्तया ताभिः अत एव विनीताभिः युक्तेति गम्यते, तथा चेटिकाचक्रवालेन अर्थात् स्वदेशसंभवेन वृन्देन परिक्षिता या सा तया। 'उवट्ठाणसाला' उपवेशनमण्डपः। 'दुरुहइ' आरोहति। यत्रैव श्रमणो भगवान् तत्रैवोपागता-संप्राप्ता, तदनु महावीरं त्रिःकृत्वो वन्दते-स्तुत्या, नमस्यति-प्रणमति, स्थिता चैव ऊर्ध्वस्थानेन, कृताञ्जलिपुटा अभिमुखा सती पर्युपासते। धर्मकथाश्रवणानन्तरं 'त्रिःकृत्वो' वन्दयित्वा (वन्दित्वा) एवमवादीत्-'एवं खलु भंते' इत्यादि सुगमम्।

[पृ०७] अथ कालीदेव्याः पुत्रः कालनामा कुमारो हस्तितुरगरथपदातिरूपनिजसैन्यपरिवृतः कूणिकराजनियुक्तश्चेटकराजेन सह रथमुशलं सङ्ग्रामयन् सुभटैश्चेटकसत्कैर्यदस्य कृतं तदाह-'हयमहियपवरवीरघाइयनिवडियचिंधज्झयपडागे' (हतः) सैन्यस्य हननात्, मथितो मानस्य मन्थनात्, प्रवरवीराः-सुभटा घातिताः-विनाशिता यस्य, तथा निपातिताश्चिह्नध्वजाः-गरुडादिचिह्नयुक्ताः केतवः पताकाश्च यस्य स तथा, ततः पदचतुष्टयस्य कर्मधारयः। अत एव 'निरालोयाओ दिसाओ करेमाणे' त्ति निर्गतालोका दिशः कुर्वन् चेटकराजः(स्य) 'सपक्खं सपडिदिसिं' ति सपक्षं-समानपार्श्वं समानवामेतरपार्श्वतया, सप्रतिदिक्-समानप्रतिदिक्तयाऽन्यर्थमभिमुख इत्यर्थः अभिमुखागमने हि परस्परस्य समावेव दक्षिण-

वामपार्श्वौ भवतः, एवं विदिशावपीति । इत्येवं स कालः चेटकराजस्य रथेन प्रतिरथं 'हव्वं' शीघ्रम् आसन्न-संमुखीनम् आगच्छन्तं दृष्ट्वा चेटकराजः तं प्रति 'आसुरुत्ते'रुट्ठे कुविए चंडिक्किए 'मिसिमिसेमाणे' त्ति, तत्र आशु-शीघ्र रुष्टः-कोपेन विमोहितो यः स आशुरुष्टः, आसुरं वा-असुरसत्कं कोपेन दारुणत्वात् उक्तं-भणितं यस्य स आसुरोक्तः, रुष्टो-रोषवान् 'कुविए' त्ति मनसा कोपवान्, चण्डिक्किये-दारुणीभूतः 'मिसिमिसेमाणे' त्ति क्रोधज्वालया ज्वलन्, 'तिवलियं भिउडिं निडाले साहट्टु' त्ति त्रिवलिकां भृकुटि-लोचनविकारविशेष ललाटे संहृत्य-विधाय धनुः परामृशति बाणं परामृशति, विशाखस्थानेन तिष्ठति, 'आययकण्णायतं' ति आकर्णान्तं बाणमाकृष्य 'एगाहच्चं' ति एकयैवाहत्या आहननं प्रहारो यत्र जीवितव्यपरोपणे तदेकाहत्यं यथा भवति एवं, कथमित्याह-'कुडाहच्चं' कुटस्येव-पाषाणमयमहामारणयन्त्रस्येव आहत्या आहननं यत्र तत्कुटाहत्यं। 'भगवतोक्तेयं व्याख्या'।

[पृ० ९] 'अप्फुण्णा समाणी' व्याप्ता सती। शेष सुगमं यावत् 'सोल्लेहि य' त्ति पक्वैः 'तलिएहि' त्ति स्नेहेन पक्वैः, 'भज्जिएहि' भृष्टैः 'पसन्नं च' द्राक्षादिद्रव्यजन्यो मनःप्रसत्तिहेतुः 'आसाएमाणीओ' त्ति ईषत्स्वादयन्त्यो बहु च त्यजन्त्य इक्षुखण्डादेरिव, 'परिभाएमाणीओ' सर्वमुपभुञ्जानाः ( परस्परं ददन्त्यः ) 'सुक्क' त्ति शुष्केव शुष्काभा रुधिरक्षयात्, 'भुक्ख' त्ति भोजनाकरणतो बुभुक्षितेव, 'निम्मंसा' मांसोपचयाभावतः, 'ओलुग्ग' त्ति अवरुग्णा-भग्नमनोवृत्तिः, 'ओलुग्गसरीरा' भग्नदेहा, निस्तेजा-गतकान्तिः दीना विमनोवदना, पाण्डकिमुखी-पाण्डुरीभूतवदना, 'ओमंथिय' त्ति अधोमुखीकृतं,

उपहतमनःसङ्कल्पा-गतयुक्तायुक्तविवेचना 'करयल० कट्टु' त्ति 'करयलपरिग्गहियं दसनहं सिरसावत्तं मत्थए अंजलिं कट्टु सेणियं रायं एवं वयासी, स्पष्टम् । एनमर्थं नाद्रियते-अत्रार्थे आदरं न कुरुते, न परिजानीते-नाभ्युपयच्छति, कृतमौना तिष्ठति ।

[ पृ० १० ] 'धन्नाओ णं कयलक्खणाओ णं सुलद्धे णं तासिं जम्मजीवियफले' 'अविणिज्जमाणंसि' त्ति अपूर्यमाणे 'जत्तिहामि' त्ति यतिष्ये, 'इट्ठाहिं' इष्टाहीत्यादीनां व्याख्या प्रागिहैवोक्ता।

[ पृ० ११ ] 'उवट्ठाणसाला' आस्थानमण्डपः । 'ठिइं घा स्थान' अविंदमाणे' अलभमानः। अंतगमनं-पारगमनं तत्संपादनेन ।

[ पृ० १२ ] 'सूणाओ' घातस्थानात्। 'वत्थिपुडगं' उदरान्तर्वर्ती प्रदेशः । 'अप्पकप्पियं' आत्मसमीपस्थम् । सपक्षं-समानपार्श्वं समवामेतरपार्श्वतया । सप्रतिदिक्-समान-प्रतिदिक्तया अत्यर्थमभिमुख इत्यर्थः, अभिमुखावस्थानेन हि परस्परस्य समावेव दक्षिणवामपार्श्वे भवतः, एवं विदिशावपि ।

[पृ०१३] 'अयमेयारूवे अब्भत्थिए चिंतिए पत्थिए मणो-गए संकप्पे समुप्पज्जित्था'। सातन पातनं गालनं विध्वंसन-मिति कर्तुं संप्रधारयति, उदरान्तर्वर्तिनः औषधैः सातनम्-उदराद्बहिःकरणं, पातनं-गालनं रुधिरादितया कृत्वा, विध्वं-सनं सर्वगर्भपरिशाटनेन, न च शाटनाद्यवस्था अस्य भवन्ति । 'संता तंता परितंता' इत्येकार्थाः खेदाभिधायका एते ध्वनयः । अट्टवसट्टदुहट्टा' (आर्तवश-आर्तध्यानवशतामृता-गता दुःखा-र्त्ता च या सा )

[ पृ० १४ ] उच्चाभिराक्रोशनाभिः आक्रोशो निर्भर्त्सना उद्धर्षणा ( एते समानार्थाः )। 'लज्जिया विलिया विड्डा' ( एतेऽपि समानार्थाः )।

[ पृ० १५ ] स्थितिपतितां-कुलक्रमायातं पुत्रजन्मानुष्ठानम्।

[ पृ० १६ ] 'अंतराणि य' अवसरान्, छिद्राणि-अल्पपरिवारादीनि, विरहो-विजनत्वम्। तुष्टिः उत्सवः हर्षः आनन्दः प्रमोदार्थाः एते शब्दाः।

[ पृ० १७ ] 'मम घातेउकामेणं' घातयितुकामः णं वाक्यालङ्कारे मां श्रेणिको राजा घातन मारणं बन्धनं निच्छुभणं' एते पराभवसूचका ध्वनयः।

[पृ०१८] निष्प्राणः—निर्गतप्राणः निश्चेष्टः जीवितविप्रजढः प्राणापहारसूचकाः एते। अवतीर्णो-भूमौ पतितः। 'अप्फुण्णे' व्याप्तः राग्। 'रोयेमाणे' ति रुदन्' कंदमाणे' वैकल्यं कुर्वन् 'सोयमाणे' शोकं कुर्वन् 'विलवमाणे' विलापान् कुर्वन्। 'नीहरणं' ति परोक्षस्य यन्निर्गमादिकार्यम्। 'मणोमाणसियं' ति मनसि जातं मानसिकं मनस्येव यद्वर्तते वचनेनाप्रकाशितत्वात् तत् मनोमानसिकं तेन अबहिर्वर्तिना अभिभूतः। 'अंतेउरपरियालसंपरिवुडे'। 'चंपं नगरिं मज्झंमज्झेणं' इत्यादि वाच्यम्। 'अल्लियाविउकामेणं' ति स्वीकर्तुकामेन, एतदेव स्पष्टयति-'णिविट्ठउकामेणं' इत्यादिना। 'त जाव ताव न उद्दालेइ ताव ममं कूणिए राया' इत्यादि सुगमम्। 'अज्जगं' ति मातामहम्। 'संपेहेति' पर्यालोचयति। 'अंतराणि' छिद्राणि प्रतिजागरत्-परिभावयन् विचरति-आस्ते। 'अंतरं' प्रविरलमनुष्यादिकम्। 'असंविदितेणं' ति असंप्रति ( अस विदितेन )। हव्व ति शीघ्रम्।

[ पृ० २२ ] ' जहाचित्तो ' त्ति राजप्रश्नीये द्वितीयोपाङ्गे यथा श्वेतम्बीनगर्याश्चित्रो नाम दूतः प्रदेशिराजः प्रेषितः श्रावस्त्यां नगर्यां जितशत्रुसमीपे स्वगृहान्निर्गत्य गतः तथाऽयमपि । कोणिकनामा राजा यथा एवं विहल्लकुमारोऽपि । 'चाउग्घटं' ति चतस्रो घण्टाश्चतसृष्वपि दिक्षु अवलम्बिता यस्य स चतुर्घण्टो रथः। 'सुमेहिं वसहीहिं पायरासेहिं' ति प्रातराशः आदित्योदयादारभ्यप्रहरद्वयसमयवर्ती भोजनकाल निवासश्च-निवसनभूभागः तौ द्वावपि सुखहेतुकौ न पीडाकारिणौ ताभ्यां संप्राप्तौ नगर्यां दृष्टश्चेटककोणिकराजः 'जयविजएणं वद्धाविता एव' दूतो यद्वादीत्तद्दर्शयति-' एवं खलु सामी ' त्यादिना । 'अलोवेमाण' त्ति एवं परंपरागतां प्रीतिमलोपयन्तः । जहा पढमं ' ति रज्जस्स य जणवयस्स य अद्धं कोणियराया जइ वेहल्लस्स देइ तोऽहं सेयणग अट्ठारसवकं च हारं कूणियस्स पच्चप्पिणामि च कुमारं पेसेमि, न अन्नहा ।

[ पृ० २३ ] तदनु द्वितीयदूतस्य समीपे एनमर्थं श्रुत्वा कोणिकराज ' आसुरुत्ते ' इत्येतावद्रूप(ताकोप)वशंवदः । .

[पृ० २४] यदसौ तृतीयदूतप्रेषणे न कारयति मानयति च तदाह-' एव वयासी ' त्यादिना हस्तिहारसमर्पणकुमारप्रेषणलक्षणं यदि न करोषि तदा युद्धसज्जो भवेति दूतः प्राह । इमेणं कारणेणं ति तुल्यताऽत्र कर्तव्यत्वेन । दूतद्वयं कोणिकराजप्रेषितं निषेधितं, तृतीयदूतस्तु असत्कारिताऽपद्वारेण निष्कासितः । ततो यात्रां सङ्ग्रामयात्रां गृहीतुमुद्यता वयमिति, 'तए णं से कूणिए राया' कालादीन् प्रति भणितवान् ।

[पृ० २५] तेऽपि च दशापि तद्वचोविनयेन प्रतिशृण्वन्ति । 'एवं वयासि' त्ति एवमवादीत्तान्प्रति-गच्छत यूयं स्वराज्येषु निजनिजसामग्र्या सनह्य समागन्तव्यं मम समीपे । तदनु कुणिकोऽभिषेकार्हं हस्तिरत्नं निजमनुष्यरूपस्थापयति-प्रगुणीकारयति, प्रतिकल्पयते त्ति पाठे सन्नाहवन्तं कुरुतेत्याज्ञां प्रयच्छति । 'तओ दूय' त्ति त्रयो दूताः कोणिकेन प्रेषिताः ।

[पृ०२८] 'मगतिएहिं' त्ति हस्तपाशितैः फलकादिभिः, 'तोणेहिं' ति इषुधिभिः, 'सजीवेहिं' ति सप्रत्यञ्चः धनुर्भिः नृत्यद्भिः कबन्धैः वारैश्च हस्तच्युतैः भीमं रौद्रम् । शेषं सर्वं सुगमम् ॥

॥ इति निरयावलिकाख्योपाङ्गव्याख्या ॥

## ॥ कप्पवडिंसिया ॥ २ ॥

[पृ० ३३] श्रेणिकनप्तॄणां कालमहाकालाद्यङ्गजानां क्रमेण व्रतपर्यायाभिधायिका । 'दोण्ह च पञ्च' इत्यादिगाथा, अस्या अर्थः—दसतु मध्ये द्वयोराद्ययोः कालसुकालसत्कयोः पुत्रयोर्व्रतपर्यायः पञ्च वर्षाणि, त्रयाणां चत्वारि, त्रयाणां त्रीणि, द्वयोर्द्वे-द्वे वर्षे व्रतपर्यायः ।

[पृ० ३०] तत्राद्यस्य यः पुत्रः पद्मनामा स कामान् परित्यज्य भगवतो महावीरस्य समीपे गृहीतव्रत एकादशाङ्गधारी भूत्वाऽत्युग्रं चतुर्थषष्ठाष्टमादिकं तपःकर्म कृत्वाऽतीव शरीरेण कृशीभूतश्चिन्तां कृतवान्-यावदस्ति मे बलवीर्यादिशक्तिस्तावद्भगवन्तमनुज्ञाप्य भगवदनुज्ञया मम पादपोपगमनं कर्तुं श्रेय इति तथैवासौ समनुतिष्ठति, ततोऽसौ

पञ्चवर्षव्रतपालनपरो मासिक्या संलेखनया कालगतः सौधर्म देवत्वेनोपन्नो द्विसागरोपमस्थितिकस्ततश्च्युत्वा महाविदेह उत्पद्य सेत्स्यते( ति )इति कल्पावतंसकोपचस्य प्रथममध्ययनम् ॥ १ ॥

[ पृ० ३२ ] एवं सुकालसत्कमहापद्मदेव्याः पुत्रस्य महापद्मस्यापीयमेव वक्तव्यता, स भगवत्समीपे गृहीतव्रतः पञ्चवर्षव्रतपर्यायपालनपर एकादशाङ्गधारी चतुर्थषष्ठाष्टमादिबहुतपःकर्म कृत्वा ईशानकल्पे देवः समुत्पन्नो द्विसागरोपमस्थितिकः सोऽपि ततश्च्युतो महाविदेहे सेत्स्यतीति द्वितीयमध्ययनम् ॥ २ ॥ तृतीये महाकालसत्कपुत्रवक्तव्यता, चतुर्थे कृष्णकुमारसत्कपुत्रस्य, पञ्चमे सुकृष्णसत्कपुत्रस्य वक्तव्यता इत्येवं त्रयोऽप्येते वर्षचतुष्टयव्रतपर्यायपरिपालनपरा अभवन् । एवं तृतीयो महाकालाङ्गजश्चतुर्वर्षव्रतपर्यायः सनत्कुमारे उत्कृष्टस्थितिको देवो भूत्वा सप्तसागरोपमाण्यायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति तृतीयमध्ययनम्॥ ॥३॥चतुर्थ कृष्णकुमारात्मजश्चतुर्वर्षव्रतपर्यायः माहेन्द्रकल्पे देवो भूत्वा सप्तसागरोपमाण्यायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति चतुर्थमध्ययनम् ॥४॥ पञ्चमः सुकृष्णसत्कपुत्रो वर्षचतुष्टयं व्रतपर्यायं परिपाल्य ब्रह्मलोके पंचमकल्पे दश सागराण्युत्कृष्टमायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति पञ्चममध्ययनम् ॥ ५ ॥ षष्ठाध्ययने महाकृष्णसत्कपुत्रस्य वक्तव्यता, सप्तमे वीरकृष्णसत्कपुत्रस्य, अष्टमे रामकृष्णसत्कपुत्रस्य वक्तव्यता । तत्र त्रयोऽप्येते वर्षत्रयव्रतपर्यायपरिपालनपरा अभवन् । एवं च महाकृष्णाङ्गजो वर्षत्रयपर्यायाल्लान्तककल्पे षष्ठे उत्पद्य चतुर्दशसागरोपमाण्युत्कृष्टस्थितिकमायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति षष्ठमध्ययनम् ॥ ६ ॥ वीरकृष्णाङ्गजः सप्तमः वर्षत्रयव्रतपर्याय परि-

पाल्य महाशुक्रे सप्तमे कल्पे समुत्पद्य सप्तदशसागराण्यायुरनुपाल्य ततश्च्युतो विदेहे सेत्स्यतीति सप्तममध्ययनम् ॥ ७ ॥ रामकृष्णाङ्गजोऽष्टमो वर्षत्रयं मतपर्यायं परिपाल्य सहस्रारेऽष्टमे कल्पेऽष्टादशसागराण्यायुरनुपाल्य ततश्च्युतो विदेहे सेत्स्यतीति अष्टममध्ययनम् ॥ ८ ॥ पितृसेनकृष्णाङ्गजो नवमो वर्षद्वयव्रतपर्यायपरिपालनम् कृत्वा प्राणतदेवलोके दशमे उत्पद्य एकोनविंशतिसागरोपमाण्यायुरनुपाल्य ततश्च्युतो विदेहे सेत्स्यतीति नवममध्ययनम् ॥९॥ महासेनकृष्णाङ्गजश्च दशमो वर्षद्वयव्रतपर्यायपालनपरोऽनशनादिविधिनाऽच्युते द्वादशे देवलोके समुत्पद्य द्वाविंशतिसागरोपमाण्यायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति दशममध्ययनम् ॥ १० ॥ इत्येव कल्पावतंसकदेवप्रतिबद्धग्रन्थपद्धतिः कल्पावतंसकदेवप्रतिबद्धग्रन्थपद्धतिः कल्पावतंसिकेत्युच्यते । ता एताः परिसमाप्ताः द्वितीयवर्गश्च ॥ २ ॥

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## ॥ पुप्फिया ॥ ३ ॥

[ पृ० ३४ ] अथ तृतीयवर्गोऽपि दशाध्ययनात्मकः 'निक्खेवओ' त्ति निगमनवाक्यं यथा 'एवं खलु जंबु समणेण भगवया महावीरेणं आइगरेणं इत्यादि जाव सिद्धिगइनामधेयं ठाणं संपाविउकामेणं तइयस्स वग्गस्स (पढमस्स) यणस्स पुप्फियाभिहाणस्स अयमट्ठे पन्नत्ते' एवमुत्तरेष्वध्ययनेषु सूरशुक्रबहुपुत्रिकादिषु निगमनं वाच्यं तत्तदभिलापेन।

[ पृ० ३५ ] 'केवलकप्पं' ति केवलः-परिपूर्णः स चासौ कल्पश्च केवलकल्पः-स्वकार्यकरणसमर्थः केवलकल्पः तं स्वगुणेन सम्पूर्णमित्यर्थः । 'कूडागारसालादिट्ठंतो' ति कस्मि

ध्चिदुत्सवे कस्मिंश्चिन्नगरे बहिर्भागप्रदेशे महती देशिकलोकपसनयोग्या शाला-गृहविशेषः समस्ति । तत्रोत्सवे रममाणस्य लोकस्य मेघवृष्टिर्भवितुमारब्धा, ततस्तद्भयेन ग्रस्तबहुजनस्तस्यां शालायां प्रविष्टः, एवमयमपि देवविरचितो लोकः प्रचुरः स्वकार्यं नाट्यकरणं तत्संहृत्यानन्तरं स्वकीय देवशरीरमेवानुप्रविष्टः इत्ययं शालादृष्टान्तार्थः। 'अड्ढे जाव' त्ति अड्ढे दित्ते वित्ते विच्छिन्नविउलभवणसयणासणजाणवाहणाइन्ने बहुधणबहुजायरूवे आओगपओगसंपउत्ते विच्छड्डियपउरभत्तपाणे बहुदासीदासगोमहिसगवेलगप्पभूए इति यावच्छब्दसंगृहीतम् । 'जहा आणंदो' त्ति उपासकदशाङ्गोक्तः श्रावक आनन्दनामा, स च बहूणं ईसरतलवरमाडंबियकोडुंबियनगरनिगमसेट्ठिसत्थवाहाणं बहुसु कज्जेसु य कारणेसु य मंतेसु य कुडुंबेसु य निच्छिएसु य ववहारेसु य आपुच्छणिज्जे पडिपुच्छणिज्जे सव्वकज्जवट्टावए सयस्स वि य णं कुडुंबस्स मेढीभूए होत्था । 'पुरीसादाणीय' त्ति पुरुषैराद्रीयते पुरुषादानीयः । नवहत्थोच्छ्रयः—नवहत्थोच्चः अट्ठतीसाए अज्जियासहस्सेहिं संपरिवुडे इति यावत्करणात् दृश्यम् । हट्ठतुट्ठचित्तमाणंदिए इत्यादि वाच्यम् । देवाणुप्पियाणं अंतिए पव्वयामि । यथा गङ्गदत्तो भगवत्यङ्गोक्तः, स हि किंपाकफलोवमं मुणिय विसयसोक्खं जलबुब्बुयसमाणं कुसग्गबिंदुचंचलं जीवियं च नाऊणमधुवं चइत्ता हिरण्णं विपुलधणकणगरयणमणिमोत्तियसंखसिलप्पवालरत्तरयणमाइयं विच्छडइत्ता दाणं दाइयाणं परिभाइत्ता आगाराओ अणगारियं पव्वइओ जहा तहा अगई वि गिहनायगो परिच्चइय सव्वं पव्वइओ जाओ य पंचसमिओ तिगुत्तो अममो अकिंचणो गुत्तिंदिओ गुत्तबंभयारी इत्येवं यावच्छब्दात् दृश्यम् ।

[ पृ० ३६ ] चउत्थछट्ठट्ठमदसमदुवालसमासद्धमासखमणेहिं अप्पाणं भावेमाणे बहूइं वासाइं सामन्नपरियागं पाउणइ। 'विराहियसामन्ने' त्ति श्रामण्यं-व्रतं, तद्विराधना चात्र न मूलगुणविषया, किं तूत्तरगुणविषया, उत्तरगुणाश्च पिण्डविशुध्यादयः, तत्र कदाचित् द्विचत्वारिंशद्दोषविशुद्धाहारस्य ग्रहणं न कृतं कारणं विनाऽपि, बालग्लानादिकारणेऽशुद्धमपि गृह्णन्न दोषवानिति, पिण्डस्याशुद्धतादौ विराधितश्रमणता ईर्यादिसमित्यादिशोधनेऽनादरः कृतः अभिग्रहाश्च गृहीताः, कदाचिद् भग्ना भवन्तीति शुण्ठ्यादिसन्निधिपरिभोगमङ्गक्षालनपादक्षालनादि च कृतवानित्यादिप्रकारेण सम्यगपालने व्रतविराधनेति, सा च नालोचिता गुरुसमीपे इत्यनालोचितातिचारो मृत्वा कृतानशनोऽपि ज्योतिष्केन्द्रे चन्द्ररूपतयोत्पन्नः।

'निक्खेवओ' त्ति निगमनं, तच्च प्रागुपदर्शितमेव॥ सप्तमे अध्ययने शुक्रवक्तव्यताऽभिधियते-'उक्खेवओ' त्ति उत्क्षेपः—प्रारम्भवाक्यं, यथा-जइ णं भंते! समणेणं जाव सपत्तेणं दोच्चस्स अज्झयणस्स पुप्फियाणं अयमट्ठे पन्नत्ते, तच्चस्स णं अज्झयणस्स भंते। पुप्फियाणं समणेण जाव संपत्तेणं के अट्ठे पन्नत्ते? एवं खलु जंबू? तेणं कालेणं २ रायगिहे नयरे इत्यादि। 'तहेवागओ' त्ति रायगिहे सामिसमीवे।

[ पृ० ३७ ] 'रिउव्वेय जाव' इति ऋग्वेदयजुर्वेदसामवेदाथर्वणवेदानाम् इतिहासपञ्चमानाम् इतिहासः-पुराणं निर्घण्टषष्ठानाम् निर्घण्टो नाम कोशः साङ्गोपाङ्गानाम् अङ्गानि -शिक्षादीनि उपाङ्गानि-तदुक्तप्रपञ्चनपराः प्रबन्धाः, सरहस्यानाम्-एदम्पर्ययुक्तानां धारकः—प्रवर्तकः धारकः

अशुद्धपाठनिषेधकः पारगः—पारगामि षडङ्गवित्, षष्ठितन्त्रविशारदः षष्ठितन्त्रं-कापिलीयशास्त्रं षडङ्गवेदकत्वमेव व्यनक्ति, संख्याने-गणितस्कन्धे शिक्षाकल्पे-शिक्षायामक्षरस्वरूपनिरूपके शास्त्रे कल्पे-तथाविधसमाचारप्रतिपादके व्याकरणे-शब्दलक्षणे छन्दसि-गद्यपद्यवचनलक्षणनिरुक्तप्रतिपादके ज्योतिषामयने-ज्योतिःशास्त्रे अन्येषु च ब्राह्मणकेषु शास्त्रेषु सुपरिनिष्ठितः सोमिलनामा ब्राह्मणः स च पार्श्वजिनागमं श्रुत्वा कुतूहलवशाज्जिनसमीपं गतः सन् 'इमाइं च णं' इति इमान् एतद्रूपान् 'अट्ठाइं' ति अर्थान् अर्थ्यमानत्वादधिगम्यमानत्वादित्यर्थः। 'हेऊइं' ति हेतून् अन्तर्वर्तिन्यास्तदीयज्ञानसंपदो गमकान्, 'पसिणाइं' ति यात्रायापनीयादीन् प्रश्नान् पृच्छयमानत्वात्, 'कारणाइं' ति कारणानि-विवक्षितार्थनिश्चयजनकानि व्याकरणानि-प्रत्युत्तरतया व्याक्रियमाणत्वादेषामिति, 'पुच्छिस्सामि' त्ति प्रक्ष्यिष्ये इति कृत्वा निर्गतः। 'खंडियविहुणो' त्ति छात्ररहितः, गत्वा च भगवत्समीपं एवमवादीत्—'जत्ता ते भंते? जवणिज्जं च ते?' इति प्रश्नः तथा सरिसवया मासा कुलत्था एते भोजपण एगे भव दुवे भव इति च एतेषां च यात्रादिपदानामागमिकगम्भीरार्थत्वेन भगवति तदर्थपरिज्ञानमसंभावयताऽपभ्राजनार्थम् प्रश्नः कृत इति 'सरिसवय' त्ति एकत्र सदृशवयसः अन्यत्र सर्पपा-सिद्धार्थकाः, 'मास' त्ति एकत्र मापो-दशार्धगुञ्जामानः सुवर्णादिविषयः अन्यत्र माषाः धान्यविशेषः उडद इति लोके रूढः, 'कुलत्थ' त्ति एकत्र कुले तिष्ठन्ति इति कुलत्थाः, अन्यत्र कुलत्थाः-धान्यविशेषः। सरिसवयादिपदप्रश्नश्च छलग्रहणेनोपहासार्थं कृतः इति, 'एगे भवं' ति एको भवान् इत्येकत्वाभ्युपगमे आत्मनः कृते भगवता श्रोत्रादिविज्ञानानामवयवानां चात्मनो-

ऽनेकश उपलब्ध्या एकत्वं दूषयिष्यामीति बुध्या पर्यनुयोगो द्विजेन कृतः यावच्छब्दात् 'दुवे भवं' ति गृह्यते द्वौ भवान् इति च द्वित्वाभ्युपगमेऽहमेकत्वविशिष्टस्यार्थस्य द्वित्वविरोधेन द्वित्व दूषयिष्यामीति बुध्या पर्यनुयोगो विहितः अत्र भगवान् स्याद्वादपक्षं निखिलदोषगोचरातिक्रान्तमवलम्ब्योत्तरमदायि ( मदात् )-एकोऽप्यहं, कथं? द्रव्यार्थतया जीवद्रव्यस्यैकत्वात् न तु प्रदेशार्थतया ( प्र देशार्थतया ) ह्यनेकत्वात्, ममेत्यवादीनामेकत्वोपलंभो न बाधकः, ज्ञानदर्शनार्थतया कदाचित् द्वित्वमपि न विरुद्धमित्यत उक्तं द्वावप्यहं, किं चैकस्यापि स्वभावभेदेनानेकधात्व दृश्यते, तथा हि-एको हि देवदत्तादिपुरुष एकदैव तत्तदपेक्षया पितृत्वपुत्रत्वभ्रातृव्यत्वमातुलत्वभागिनेयत्वादीननेकान् स्वभावान् लभते 'तहा अक्खए अव्वए निच्चे अवट्ठिए आय' त्ति यथा जीवद्रव्यस्यैकत्वादेकस्तथा प्रदेशार्थतयाऽसंख्येयप्रदेशतामाश्रित्याक्षयः, सर्वथा प्रदेशानां क्षयाभावात्, तथाऽव्ययः कियतामपि व्ययत्वाभावात्, असंख्येयप्रदेशता हि न कदाचनाप्यपैति । अतो व्यवस्थित्वान्नित्यताऽभ्युपगमेऽपि न कश्चिद्दोषः, इत्येवं भगवताऽभिहिते तेनापृष्टेऽप्यात्मस्वरूपे तद्योधार्थ, व्यवच्छिन्नसंशयः संजातसम्यक्त्वः 'दुवालसविहं सावगधम्मं पडिवज्जित्ता सट्टाणमुवगओ सोमिलमाहणो' ।

[ पृ० १८ ] 'असाहुदंसणेणं' ति असाधवः-कुदर्शनिनो भागवततापसादयः, तद्दर्शनेन साधूनां च-सुधर्मणानामदर्शनेन तत्र तेषां देशान्तरविहरणेनादर्शनतः अत एवोपर्युपासनतस्तदभावात्, अतो मिथ्यात्वपुद्गलास्तस्य प्रवर्धमानतां गताः, सम्यक्त्वपुद्गलाश्चापचीयमानास्त एवभिः कारणैर्मिथ्यात्वं गतः । तदुक्तम्-" मइभेया पुव्योग्गाहसंसग्गीए य अभिनिवेसेणं । चउहा खलु मिच्छत्तं साहूणंऽ

दंसनेनम्हवा ॥ १ ॥" ततो अत्र सत्ताइंसतेनेदं स्तुतम्। 'अज्झत्थिए जाव' त्ति आध्यात्मिकः-आत्मविषयः चिन्तितः स्मरणरूपः प्रार्थितः-लब्धुमाशंसितः मनोगतो-मनस्येव वर्तते यो न बहिः प्रकाशितः सङ्कल्पो-विकल्पः समुत्पन्नः-प्रादुर्भूतः, तमेवाह-एवमित्यादि 'वयाइं चिण्णाइं' व्रतानि चि-यनास्ते च शौचसंतोषतपःस्वाध्यायादीनां प्रणिधानानि वेदाध्ययनादि कृतं च, ततो ममेदानीं लौकिकधर्मस्थानावस्थायारामारोपणं कर्तुं श्रेयः तेन वृक्षारोपणमिति, अत एवाह-' संयारामे य इत्यादि ।

[ पृ० ३२ ] कल्लं पाउप्पभायाए रयणीए जलंते सूरिए इत्यादि वाक्यम् । "मित्तनाइनियगसम्बन्धि परियणं पि य आमंतित्ता विउलेणं असणापाणखाइमसाइमेणं भोयावित्ता समाणित्ता इति अत्र मित्राणि सुहृदः ज्ञातयः समानजातयः निजकाः-पितृव्यादयः संबन्धिनः-श्वसुरपुत्रादयः परिजनो-दासीदासादिः तमामंत्र्य विपुलेन भोजनादिना भोजयित्वा सत्कारयित्वा वस्त्रादिभिः संमानयित्वा गुणोत्कीर्तनतः ज्येष्ठपुत्रं कुटुम्बे स्थापयित्वाऽधिपतित्वेन गृहीतलोहकटाहाद्युपकरणाः । 'वाणपत्थ' त्ति वने भवा वानी प्रस्थानं प्रस्था-अवस्थितिः वानी प्रस्था येषां ते वानप्रस्थाः अथवा 'ब्रह्मचारी गृहस्थश्च, वानप्रस्थो यतिस्तथा ।' इति चत्वारो लोकप्रतीता आश्रमाः एतेषां च तृतीयाश्रमवर्तिनो वानप्रस्थाः 'होत्तिय' त्ति अग्निहोत्रिकाः 'पोत्तिय' त्ति वस्त्रधारिणः, कोत्तिया जण्णई सड्ढई थालई

वक्कवासिणो बिलवासिणो जलवासिणो रुक्खमूलिया अंबुभक्खिणो वाउभक्खिणो सेवालभक्खिणो मूलाहारा कंदाहारा तयाहारा पत्ताहारा पुप्फाहारा फलाहारा बीयाहारा परिसडियकंदमूलतयपत्तपुप्फफलाहारा जलाभिसेयकढिणगाय भायावणेहिं पंचग्गीयावेहिं इंगालसोल्लियं कंडुसोल्लियं। तत्र 'कोत्तिय' त्ति भूमिशायिनः, 'जन्नइ' त्ति यज्ञयाजिनः, 'सड्ढइ' त्ति श्राद्धाः 'घालइ' त्ति गृहीतभाण्डाः 'हुवउट्ठ' त्ति हुण्डिकाश्रमणाः, 'दंतुक्खलिय' त्ति फलभोजिनः 'उम्मज्जग' त्ति उन्मज्जनमात्रेण ये स्नान्ति 'सम्मज्जग' त्ति उन्मज्जनस्यैवासकृत्करणेन ये स्नान्ति, 'निम्मज्जग' त्ति स्नानार्थम् ये निमग्ना एव क्षणं तिष्ठन्ति, 'संपक्खालग' त्ति मृत्तिकाघर्षणपूर्वकं येऽङ्गं क्षालयन्ति, 'दक्खिणकुलग' त्ति यैर्गङ्गादक्षिणकुल एव वस्तव्यं, 'उत्तरकुलग' त्ति उक्तविपरीताः, 'सङ्खधम्म' त्ति शङ्खं ध्मात्वा ये जेमन्ति यद्यन्यः कोऽपि नागच्छति, 'कुलधमग' त्ति ये कुले स्थित्वा शब्दं कृत्वा भुञ्जते, 'मियलुद्धय' त्ति प्रतीता एव, 'हत्थितावस' त्ति ये हस्तिनं मारयित्वा तेनैव बहुकालं भोजनतो यापयन्ति, 'उद्दण्ड' त्ति ऊर्ध्वकृतदण्डा ये संचरन्ति, 'दिसापोक्खिणो' त्ति उदकेन दिशः प्रोक्ष्य ये फलपुष्पादि समुच्चिन्वंति, 'वक्कवासिणो' त्ति वल्कलवाससः, 'बिलवासिणो' त्ति व्यक्तम्, पाठान्तरे 'वेलवासिणो' त्ति समुद्रवेलावासिनः 'जलवासिणो' त्ति ये जलनिषण्णा एवासते, शेषाः प्रतीताः नवरं, 'जलाभिसेयकढिणगाय' त्ति ये स्नात्वा न भुञ्जते स्नात्वा स्नात्वा पाण्डुरीभूतगात्रा इति वृद्धाः क्वचित् 'जलाभिसेयकढिणगायभूय' त्ति दृश्यते तत्र जलाभिषेककठिनगात्रभूताः प्राप्ता ये ते तथा, 'इंगालसोल्लियं' त्ति अङ्गारैरिव पक्वम्,

'फंदुसोल्लियं' ति कन्दुपक्वमिवेति । 'दिसाचक्कवालएणं तवोकम्मेणं' ति एकत्र पारणके पूर्वस्यां दिशि यानि फलादीनि तान्याहृत्य भुङ्क्ते, द्वितीये तु दक्षिणस्यामित्येवं दिक्‌चक्रवालेन तत्र तपःकर्मणि पारणककरण तत्तपःकर्म दिक्‌चक्रवालमुच्यते तेन तपःकर्मणेति ।

[ पृ० ४० ] 'वागलवत्थनियत्थे' त्ति वल्कलं-वल्कः तस्येदं वाल्कलं तद्वस्त्रं निवसितं येन स वाल्कलवस्त्रनिवसितः । 'उडए' त्ति उटजः-तापसाश्रमगृहम् । 'किढिण' त्ति वंशमयस्तापसभाजनविशेषः ततश्च तयोः सांकायिकं-भारोद्वहनयन्त्रं किढिणसांकायिकम् । 'महाराय' त्ति लोकपालः । 'पत्थाणे पत्थियं' प्रस्थाने परलोकसाधनमार्गे प्रस्थितं-प्रवृत्तं फलाद्याहरणार्थं, गमने वा प्रवृत्तम् । सोमिलद्विजऋषिम् । 'दब्भे य' त्ति समूलान् 'कुसे य' दर्भानेव निर्मूलान् । पत्तामोडं च' त्ति तरुशाखामोटितपत्राणि । 'समिहाउ' त्ति, समिधः काष्ठिकाः, 'वेइं वड्ढेइ' त्ति वेदिकां देवार्चनस्थानं वर्धनी-बहुकारिका तां प्रयुङ्क्ते इति-वर्धयति-प्रमार्जयतीत्यर्थः । 'उवलेवणसमज्जणं' (ति) जलेन संमार्जनं वा शोधनम् । 'दब्भकलसहत्थगए' त्ति दर्भाश्च कलशकश्च हस्ते गता यस्य स तथा, 'दब्भकलसा हत्थगए' त्ति क्वचित्पाठः तत्र दर्भेण सहगतो यः कलशकः स हस्तगतो यस्य स तथा । 'जलमज्जणं' ति जलेन बहिःशुद्धिमात्रम् । 'जलकीडं' ति देहशुद्धावपि जलेनाभिरतिम् । 'जलाभिसेयं' ति जलक्षालनम् । 'आयन्ते' त्ति जलस्पर्शात् 'चोक्खे' त्ति अशुचिद्रव्यापगमात् किमुक्त भवति ?। 'परमसुइभूए' त्ति 'देवपिउकयकज्जे' ति देवानां पितृणां च कृतं कार्यं जलाञ्जलिदानं येन स तथा । 'सरएणं अरणिं

महेइ ' त्ति शरकेण-निर्मन्थकाष्ठेन अरणिं-निर्मन्थनीयकाष्ठं मथ्नाति-घर्षयति ।

[ पृ० ४१ ] अग्गिस्स दाहिणे इत्यादि सार्धश्लोकः तद्यथा शब्दवर्जं, तत्र च ' सत्तंगाइं समादहे ' त्ति सप्ताङ्गानि समादधाति-सन्निधापयाति सकथं १ वल्कलं २ स्थानं ३ शय्याभाण्डं ४ कमण्डलुं ५ दण्डदारुं तथात्मानमिति । तत्र सकथ-तत्समयप्रसिद्धउपकरणविशेषः स्थान-ज्योतिःस्थानम् पात्रस्थानं वा, शय्याभाण्डं-शय्योपकरणं, कमण्डलुः-कुण्डिका दण्डदारु-दण्डकः, आत्मा प्रतीतः। ' चरु साहेइ ' त्ति चरुः -भाजनविशेषः तत्र पच्यमान द्रव्यमपि चरुरेव तं चरु बलिमित्यर्थः साधयति-रन्धयति । ' वलिं वइस्सदेवं करेइ ' त्ति वलिना वैश्वानरं पूजयतीत्यर्थः । ' अतिहिपूयं करेइ ' त्ति अतिथेः-आगन्तुकस्य पूजां करोतीति ' जाव गदा ' क- डुच्छुयतंवियभायणं गद्याय दिसापोक्खियतावसत्तए पव्वइए प्रव्रजितेऽपि षष्ठादितपःकरणेन दिशः प्रेक्षितत्वादिविधि च कृत्वा पारणादिकमाचरितवान्। इदानीं च इदं मम श्रेयः कर्तुं, तदेवाह—

[ पृ० ४२ ] ' जाव जलंते सूरिए ' दृष्टान् आमापितान् आपृच्छय, बहूनि सत्त्वशतानि समनुमान्य संमाप्य, गृहीत- निजमाण्डोपकरणस्योत्तरदिगभिमुखं गन्तुं मम युज्यते इति संप्रेक्ष्यते चेतसि, ' कट्ठमुदाए मुहं बंधइत्ता ' यथा काष्ठं काष्ठमयः पुत्तलको न भाषते एवं सोऽपि मौनावलम्बी जातः यद्वा मुखरन्ध्राच्छादकं काष्ठखण्डमुभयपार्श्वच्छिद्रद्वय- प्रेषितदवरकान्वितं मुखबन्धनं काष्ठमुद्रा तया मुखं बध्नाति। जलस्थलादीनि सुगमानि, एतेषु स्थानेषु स्खलितस्य प्रति- पतितस्य वा न तत उत्थातुं मम कल्पते । महाप्रस्थान

पदं ति मरणकालभावि कर्तुं ततः प्रस्थितः-कर्तुमारब्धः । 'पुव्वावरण्हकालसमयंसि' त्ति पाश्चात्यापराण्हकालसमयः दिनस्य चतुर्थप्रहरलक्षणः । पुव्वरत्तावरत्तकालसमयंसि त्ति पूर्वरात्रो-रात्रेः पूर्वभागः, अपररात्रो-रात्रेः पश्चिमभागः तल्लक्षणो यः कालसमयः-कालरूपसमयः स तथा तत्र रात्रिमध्याह्ने (मध्यरात्रे) इत्यर्थः । अन्तिकं-समीपं, प्रादुर्भूतः । इत ऊर्ध्वं सर्वं निगदसिद्धं जाव निक्खेवओ त्ति । नवरं विराधितसम्यक्त्वः । अनालोचिताप्रतीकान्तः । शुक्रग्रहदेवतया उत्पन्नः ॥

[पृ०४६]बहुपुत्तियाध्ययने 'उक्खेवओ' त्ति उत्क्षेपः प्रारंभवाक्यं यथा-जइ णं भंते समणेणं सिद्धिगइनामधेयं ठाणं संपाविउकामेणं तच्चवग्गस्स पुप्फियाणं तइयज्झयणस्स अयमट्ठे पन्नत्ते, चउत्थस्स णं अज्झयणस्स पुप्फियाणं के अट्ठे पण्णत्ते!

[ पृ० ४७ ] एतस्स 'दिव्वा देविड्ढी पुच्छ' त्ति, किण्हं लद्धा-केन हेतुनोपार्जिता ? किण्णा पत्ता-केन हेतुना प्राप्ता उपार्जिता सती प्राप्तिमुपगता ? किण्णा' भिसमण्णागय' त्ति प्राप्तापि सती केन हेतुनाऽऽभिमुख्येन सांगत्येन च उपार्जनस्य च पश्चाद्भोग्यतामुपगतेति ?। एवं पृष्टे सत्याह 'एवं खलु' इत्यादि । वाणारस्यां भद्रनामा सार्थवाहोऽभूत् । 'अड्ढे' इत्यादि अड्ढे दित्ते वित्ते विच्छिण्णविउलभवणसयणासणजाणवाहणाइण्णे बहुधणजाइअअयणआओगपओगसंपउत्ते विच्छड्डियपउरभत्तपाणे बहुदासीदासगोमहिसगवेलकप्पभूए बहुजणस्स अपरिभूए, सुगमान्येतानि, । नवरं आढ्यः-ऋद्धया परिपूर्णः, दप्तः-दर्पवान्, वित्तो-विख्यातः । भद्रसार्थवाहस्य भार्या सुभद्रा सुकुमाला । 'वञ्झ' त्ति अपत्यफलापेक्षया निष्फला, 'अवियाउरि' त्ति प्रसवानन्तरमपत्यमरणेनापि फलती

भवति अत उच्यते-'अवियाउरि'त्ति अविजननशीलाऽपत्या- नाम्, अत एवाह-जानुकूर्पराणामेव माता-जननी जानुकूर्पर- माता, एतान्येव शरीरांशभूतानि तस्याः स्तनौ स्पृशन्ति नापत्यमित्यर्थः अथवा जानुकूर्पराण्येवमात्रा परप्राणादिसाहाय्य- समर्थः उत्सङ्गनिवेशनीयो वा परिकरो यस्याः न पुत्रलक्षणः स जानुकूर्परमात्रः । 'इमेयारूवे' त्ति इदैवं दृश्यं "अय- मेयारूवे अज्झत्थिए चिंतए पत्थिए मणोगए संकप्पे समु- प्पज्जित्था" तत्रायं एतद्रूपः आध्यात्मिकः—आत्माश्रितः चिन्तितः-स्मरणरूपः मनोगतो-मनोविकाररूपः संकल्पो-वि- कल्पः समुत्पन्नः । 'धन्नाओ णं ताओ' इत्यादि धन्या- धनमर्हन्ति लप्स्यन्ते वा यास्ता धन्याः इति यासामित्यपे- क्षया, अम्बाः-स्त्रिय पुण्याः-पवित्राः कृतपुण्याः-कृतसुकृताः कृतार्थाः-कृतप्रयोजनाः कृतलक्षणाः-सफलीकृतलक्षणाः । 'सुलद्धे णं तासिं अम्मगाणं मणुयजम्मजीवियफले' सुलब्धं च तासां मनुजजन्मजीवितफलं च । 'जासिं'ति यासां मन्ये इति वितर्कार्थो निपातः । निजकुक्षिसंभूतानि डिम्भ- रूपाणीत्यर्थः । स्तनदुग्धे लुब्धानि यानि तानि तथा । म- धुराः समुल्लापा येषां तानि तथा । मन्मनम्-अव्यक्तमीषल्ल- लितं प्रजल्पितं येषां तानि तथा । स्तनमूलात् कक्षादेश- भागमभिसरन्ति मुग्धकानि-अव्यक्तविज्ञानानि भवन्ति । पण्हयन्ति-दुग्धं पिबन्ति । पुनरपि कोमलकमलोपमाभ्यां हस्ताभ्यां गृहीत्वा उत्सङ्गे निवेशितानि सन्ति । ददति समुल्लापकान्, पुनः पुनः मन्जुलप्रभणितान् मन्जुलं-मधुरं प्रभणितं-भणितिर्येषु ते तथा तान्, इह सुमधुरानित्यभिधाय यन्मन्जुलप्रभणितानीत्युक्तं तत्पुनरुक्तमपि न दुष्टं संभ्रमभ- णितत्वादस्येति । 'एत्तो' त्ति विभक्तिपरिणामादेषाम्-उक्त- विशेषणवतां डिम्भानां मध्यादेकतरमपि-अन्यतरविशेषणमपि

द्रव्यं तेन कृत्वा प्रभूतमपि वाञ्छितं देयद्रव्यं दत्त्वा प्रभूताभरणादिभूषितं कृत्वाऽनुकूलेन विनयेन प्रियभाषणतया भवद्योग्येयमित्यादिना ' इट्ठा ' 'वल्लभा' ' कंता ' कमनीयत्वात् ' प्रिया ' सदा प्रेमविषयत्वात् ' मणुण्णा ' सुंदरत्वात् एवं 'संमया अणुमया' इत्यादि दृश्यम्। आभरणकरण्डकसमानोपादेयत्वादिना । तैलकेला सौराष्ट्रप्रसिद्धो मृन्मयस्तैलस्य भाजनविशेषः, स च भङ्गभयाल्लोठनभयाच्च सुष्ठु संगोप्यते एवं साऽपि तथोच्यते । 'चेलपेडा इवे'ति वस्त्रमञ्जूषेवेत्यर्थः। 'रयणकरंडग' इति इन्द्रनीलादिरत्नाश्रयः सुसंरक्षितः सुसंगोपितश्च क्रियते ।

[ पृ० ८८ ] 'जुयलगं' दारकदारिकादिरूपं प्रजनितवती। पुत्रकैः पुत्रिकाभिश्च वर्षदशकादिप्रमाणतः कुमारकुमारिकादिव्यपदेशभाक्त्वं डिम्भडिम्भिकाश्च लघुतरतया प्रोच्यन्ते । अप्येके केचन 'परंगणेहिं'ति नृत्यद्भिः । 'परक्कममाणेहिं'ति उल्ललयद्भिः । 'पक्खोलणएहिं'ति प्रस्खलद्भिः । हसद्भिः, रुषद्भिः, 'उक्कूयमाणेहिं'ति बृहच्छब्दैः पूत्कुर्वद्भिः । 'पुव्वड (दुव्वल)'त्ति दुर्बला । 'पुव्वरत्तावरत्तकालसमयंसि'त्ति पूर्वरात्रश्चापररात्रश्चेति पूर्वरात्रापररात्रः स एव कालसमयः कालविशेषस्तस्मिन् रात्रेः पश्चिमे भाग इत्यर्थः अयमेतद्रूपः आध्यात्मिकः-आत्माश्रितः, चिन्तितः-स्मरणरूपः, प्रार्थितः-अभिलाषरूपः मनोविकाररूपः संकल्पो-विकल्पः समुत्पन्नः।

इह ग्रन्थे प्रथमवर्गो दशाध्ययनात्मकः, निरयावलिकाख्यनामकः । द्वितीयवर्गो दशाध्ययनात्मकः, तत्र च कल्पावतंसिका इत्याख्या अध्ययनानाम् तृतीयवर्गोऽपि दशाध्ययनात्मकः, पुष्पिकाशब्दाभिधेयानि च तान्यध्ययनानि, तत्राद्ये चन्द्रज्योतिष्केन्द्रवक्तव्यता १। द्वितीयाध्ययने सूर्यवक्तव्यता

इत्यादि द्रष्टव्यम्, तत्र महाहिमवदादयः पर्वतास्तद्वासारः प्रधानो यः ।

नगरनिगमसिद्धिसेणाघइसत्थवाहपभितिओ जिण भगवत वंदइ । तदनु नन्दनवने उद्याने भगवान् समवसृतः ।

'बायालीसं भत्ताइं'ति दिनानि २१ परिहत्यानशनया । 'निसढे ताओ देवलोगाओ आउक्खएणं'ति आयुर्दलिकनिर्जरणेन, 'भवक्खएणं'ति देवभवनिबन्धनभूतकर्मणां गत्यादीनां निर्जरणेन, स्थितिक्षयेण-आयुःकर्मणः स्थितेर्वेदनेन, 'अनंतरं चयं चइत्त'त्ति देवभवसम्बन्धिनं चयं-शरीरं त्यक्त्वा, यद्वा च्यवनं कृत्वा क्व यास्यति ? गतोऽपि क्वोत्पत्स्यते ?

'सिज्झिहिइ' सेत्स्यति निष्ठितार्थतया, भोत्स्यते केवलालोकेन, मोक्ष्यते सकलकर्मांशैः, परिनिर्वास्यति स्वस्थो भविष्यति सकलकर्मकृतविकारविरहितया, तात्पर्यार्थमाह-सर्वदुःखानामन्तं करिष्यति ॥

इति श्रीचन्द्रसूरिविरचितं निरयावलिकाश्रुतस्कन्धविवरणं समाप्तमिति । श्रीरस्तु ॥ ग्रन्थाग्रम् ६०० ॥



# GLOSSARY

[ All important roots and words are noted *in this glossary ignoring only those words which* an average student can understand very easily. The roots are marked with this (√) sign so that the stndent can easily differentiate them from nouns etc. at a mere glance. The figure at the end of each word denotes the page on which the word first occurs. The brackets after the Prakrit words contain their corresponding Sanskrit equivalents. ]

अइ [ अति ] 55, much, excesive.

अइरित्त [अतिरक्त] 73, more.

अइसय [अतिशय] 62, Excellence.

अकामअ [ अकामक ] 50, -*without desire or wish.*

अकामिया [अ का मि ता] 13. in spite of one's desire or wish.

√अक्कम [आ+क्रम्] 24, to cross.

अक्कुस्स [आ+क्रुश्] 66, to be abused.

अक्कोस [आ+क्रुश्] 56, to cry.

अक्खिव [आ+क्षिप्] 20, to snatch away.

अगारवास [अगारवास] 54, living in a house, living as a householder.

अग्ग [अग्र] 15, end.

अग्गङ्गुलिया [अग्र+अङ्गुलिका] 15. the tip of the finger.

अग्गि [अग्नि] 38, fire, sacred fire.

अग्गिहोत्त [अग्निहोत्र] 43, sacred fire.

अङ्ग [अङ्ग] 25, name of a country; 31, any one of the first eleven out of the 45 Sacred Books or Agamas of the Jains.

अङ्गई [अङ्गजित्] 35, name of a layman.

अङ्गपडियारिया [अङ्गपरिचारिका] 9, an attendent maid.

अङ्गुलिया [अङ्गुलिका] 15, finger.

अच्चन्त [अत्यन्त] 17, greatly.

अच्चुय [अच्युत] 33, name of the twelfth heaven of the Jains.

√अच्च [अर्च्] 67, to worship.

अच्छरगण [अप्सरागण] 66, a band of celestial nymphs.

अज्ज [आर्य] 3, noble, good.

अज्जग [आर्यक] 21, grandfather.

अज्जा [आर्या] 47, a Jain nun.

अज्झत्थिय [आध्यात्मिक] 5, thought (in the mind).

अज्झयण [अध्ययन] 4, chapter, (Subdivision of a book).

अज्झोववन्न [अध्युपपन्न] 51, attracted.

√अञ्ज [अञ्ज्] 51, to apply collyrium in the eyes.

अञ्जण [अञ्जन] 51, collyrium.

अञ्जलि [अञ्जलि] 9, folded-hands.

अट्ट [आर्त] 13, distreated.

अट्ठ [अर्थ] 5, matter, subject.

अट्ठस [अष्टक] 15, in eights.

अट्ठतीसा [ अष्टत्रिंशद् ] 33, thirty-eight.

अट्ठम [अष्टम] 31, three days' fast : a fast in which eight meals are cut off.

अट्ठसय [अष्टशत] 46, one hundred and eight.

अट्ठारस [अष्टादशन्] 57, Eighteen.

अट्ठारसवंक [अष्टादशवक] 27, a necklace curved at 18 points.

√ अड [ अट् ] 49, to wander.

अड्ढ [आढ्य] 37, rich.

अणगार [ अनगार ] 3, a houseless (monk)·

अणङ्गसेणा [अनङ्गसेना] 67, name of a courtezan.

अणरिह [ अनर्ह ] 10, unworthy, unfit.

अणसणा [अनसना] 32, fast.

अणाढिअ [अनादृत] 34, name of a person, name of the tenth ehapter of पुप्फिया.

अणिक्खित्त [अनिक्षिप्त] 31, without break.

अणिच्चजागरिया [अनित्यजागरिका] 41, keeping a vigil for thinking over the momentariness of the world and body.

√ अणिवारिय [अनिवारित ]53, unprevented, unobstructed.

√ अणुगम्म [अनु+गम् ] 55, to be followed.

√ अणुगिण्ह [अनु+ग्रह] 21, to favour.

√ अणुजाण [अनु+ज्ञा] 40, to allow, to permit.

अणुपत्त [अनुप्राप्त] 54, attained.

अणुपविट्ठ [ अनुप्रविष्ट ] 9, entered.

अणुपुव्वेणं [अनुपूर्वेण] 14, in regular order, in due course.

√ अणुमाणय [अनु+मानय्]42, to take leave, to ask far.

अणुराग [अनुराग] 17, love, affection.

√ अणुलिंद [अनु+लिप् ]

to search, to touch (Pres. P. अणुलिहन्त).

अणुव्वअ [अणुव्रत] 44, minor vow of the Jains. The minor vows are same as the Five Mahāvratas but observed in a less stringent (अणु) form.

अणेग [अनेक] 19, many.

आणोवाणह [अनुपानह] 73, without shoes.

यणोहट्टिया [अनपघट्टिता] 53, uncontrolled.

अतिहि [अतिथि] 38, a guest.

अत्तअ [आत्मज] 5, a son.

अदुत्तरं [अथोत्तरम्] 25. then.

अदूर [अदूर] 3, not far away.

अद्ध [अर्ध] 20, half.

अद्धुट्ठ [अर्धचतुर्थ] 67, three and a half.

अन्तकर [अन्तकर] 14, putting and en to.

अन्तगमण [अन्तगमन] 10, fulfilment.

अन्तर [अन्तर] 16, opportune moments. 64, intervening region, space.

अन्तरावास [अन्तरावास] 26, breaks in the journey, halts.

अन्तरिय [अन्तरित] 28, distanced.

अन्तिय [अन्तिक] 6, near, from.

अन्तेउर [अन्तःपुर] 6, apartment for ladies.

अन्तेवासी [अन्तेवासिन्] 3, a pupil or disciple.

√अन्दोलावे [अन्दोलय्] 19, to swing.

अन्नमन्न [अन्योन्य] 12, each other.

अन्नया [अन्यदा] 5, once.

अपत्थिय [अप्रार्थित] 17, (a thing) which is not sought by any body.

अप्प [अल्प] 6, a few, a little.

अप्पकप्पिय [आत्मकल्पित] 12, belonging to oneself in one's own possessio 1.

अप्पवसा [आत्मवशा] 52, master of oneself.

अप्पसोअ [अल्पशोक] 18, one whose griet is abated.

√अप्पिण [ अर्पय् ] 24, to offer.

अप्पेगइय [ अपि+एककिक ] 11, some.

अप्फुन्न [ आपूर्ण ] ( देशी ) 7, overpowered, overcome.

अब्भङ्गण [अभ्यङ्गन] 51, besmearing the body with oil.

√अब्भङ्गे [अभि+अञ्ज्]51, to besmear with oil.

अब्भहिय [ अभ्यधिकन ]36, excess.

अब्भिन्तर [अभ्यन्तर] 31, inside.

अब्भिन्तर [ आभ्यन्तरिक ] 12, inner.

अभय [अभय] 8, name of the son of king सेणिय by queen नन्दा.

अभिक्खणं [अभीक्षणम् ] 15, often.

अभिगमण [ अभिगमन ] 35, going.

अभिगिण्ह [अभि+ग्रह् ] 39, to take a vow.

अभिग्गह [अभिग्रह] 39, a vow.

√अभिनिस्सावे [अभि+निस्+स्रावय् ] 15, to dripple.

अभिभूअ [ अभिभूत ] 15, overcome.

अभिमुह [अभिमुख] 6, facing, towards, standing in front.

अभिरुइअ [ अभिरुचित ] 57, liked.

अभिसरमाणग [अभिसरमाणक] 47, nestling.

अभिसेय [अभिषेक]41, coronation.

अम्बसाल [ आम्रशाल ] 38, name of a grove,

अम्बाराम [आम्र+आराम] 38. a grove of mangoes.

अम्मया [अम्बा] 9, mother.

अम्मंताओ [मातापितरौ, अम्बतातौ] 62, parents.

अम्मापिइ [ अम्बा+पितृ ] 31, parents.

अम्मापियर [अम्बा+पितृ] 15, parents.

अरहा [अर्हत्] 35, revered.

अरिह [अर्ह] 10, worthy of.

अलंकार [अलंकार] 9, ornament.

अलंकिय [अलंकृत] 6, decked adorned.

अलियमुच्छिया [अलीकमूर्च्छा] 12, feigned faint.

अल्ल [आर्द्र] 12, wet, fresh.

अवद्दार [अपद्वार] 24, a side door.

अवलोयण [अवलोकन] 12, looking.

अवस [अवश] 13, helplees.

अवसट्ट [अवश+आर्त] 13, distressed by helplessness

अवसवस [अवशवश 13, overpowered by helplessness.

अवितह [अवितथ] 7, not false, true.

अवियाउरी [अविजनयन्ती] 47, not giving birth to a child, barren.

असंखेज्ज [असंख्येय] 53, innumerable.

असंदिद्ध [असंदिग्ध] 7, free from doubt;

असंविदिय [असंविदित] 21, without knowing.

असाहुदंसण [असाधुदर्शन] 38, wrong faith.

असि [असि[ 28, sword.

असुभ [अशुभ] 8, bad, evil.

अहाछन्द [यथाछन्द] 53, self-willed.

अहापडिरूव [यथाप्रतिरूप] 3, appropriate, suitable.

अहासुह [यथासुखम्] 49, as would please you.

√ अहिज्ज [अधि+इ] 39, to study.

अहीण [अहीन] 73, deficient.

अहीय [अधीत] 38, studied.

अहुणोववन्न [अधुना+उपपन्न] 36, just born.

अहे [अधस्] 12, downwards.

अंसागय [अंस+आगत] 28, placed on shoulders.

आइगर [आदिकर] 36, the first propounder of a doctrine, a तीर्थंकर.

आइयं [आदिक] 32, first, having as first.

आउह [आयुध] 28, weapon.

आओस [आक्रुश्] 14, to abuse.

आओसणा [आक्रोशना] 14, abuse.

आगअ [आगत] 7, come, arrived.

√आघव [आ+ख्या] 50, to tell.

आघवण [आख्यान] 50, explanation.

√आढा [आ+दृ] 10, to respect, to like, to take notice of.

आणा [आज्ञा] 6, order, command.

आणुपुव्वेण [आनुपूर्व्येण] 15, in due course.

आपुच्छणा [आपृच्छा] 3, asking permission.

आभरण [आभरण] 6, ornament.

अभिओग [अभियोग] 35, one who is employed, a servent.

आभूअ [आभूत] 17 born.

√आमोग [आ+भोगय्] 25, to penitrate.

√आमुस [आ+मृश्] 15, to suck.

आय [आय] 10, ways and means.

आयन्त [आचन्त] 40, one who sips water as a part of some holy rite.

आयय [आयत] 7 stretched.

आययण [आयतन] 59, place, seat.

आयरिय [आचार्य] 69, a teacher.

आयाए [आदाय] 18, having taken.

आयाण [आदान] 49, possession, articles possessed.

आयाम [आयाम] 63, length.

√आयावे [आ+तप्] 40, to practise penance.

आयाहिण [आदक्षिण] 51, from the right-hand side.

√आरस [आ+रस्] 15, to cry.

आराम [आराम] 31, a grove, a garden.

आवाहअ [आराधक] 6, one who obeys or follows.

आलित्त [आदीप्त] 51, burning.

आलोइय [आलोचित] 32, confessed.

√आलोय [आ+लोचय्] 52, to confess.

आस [अश्व] 5, a horse.

आसत्थ [आश्वस्त] 7, consoled, comforted.

आसम [आश्रम] 42, hermitage.

आसय [आस्य] 15, mouth.

√आसाय [आ+स्वादय्] 9, to taste.

आसुरुत्त [आशु+रुस (रुष्ट)] easily irritable.

√आहारे [आ+हारय्] 41, to take food.

√आहिण्ड [आ+हिण्ड] 48, to wander

आहूय [आहूत] 38, brought, called.

आहेवच्च [आधिपत्य] 67, mastership.

√इच्छ [इष्] 13. to desire, to wish.

इट्ठ [इष्ट] 10. agreeable, pleasant.

इड्ढा [ऋद्धि] 18. pomp,

इन्दिय [इन्द्रिय] 36. sense, organ.

इरिया [ईर्या] 47. movement.

ईसर [ईश्वर] 8, a rich person.

उ [तु] 4, an expletive.

उउ [ऋतु] 69, season.

उक्कुरुडिया [उत्करिका] 14. dunghill.

उक्किट्ठ [उत्कृष्ट] 28, high pitched. 54, best, fine.

√उक्कुव्व [उद्+कु] 55, to talk aloud.

उक्कोस [उत्कृष्ट] 32, high, superior.

उग्गह [अवग्रह] 3, place of abode for a Jain monk.

उच्चार [उच्चार] 47, excretion.

√उच्चारे [उच्चारय्] 44, to utter.

उच्चावय [उच्चावच] 15, high and low.
उच्छङ्ग [उत्सङ्ग] 47, lap.
√उज्जाल [उद्+ज्वालय्] 41. to blaze up.
√उज्झ [उज्झ्] 14, to abandon.
√उज्झावे [उज्झायय्] 14, to cause to abondon.
√उट्ठा [उद्+स्था] 7, to stand up.
उडअ [उटज] 40, hut.
उड्ढं [ऊर्ध्वम्] 19, above, upwards.
उड्ढंजाणू [ऊर्ध्वजानु] 3, with the knees up.
उत्तर [उत्तर] 41, north.
उत्तरकूल [उत्तरकूल] 39, a sect of ascetics who always reside on the left bank.
उत्तरपुरत्थिम [उत्तरपौरस्त्य] 66, north-east.
उत्ताणय [उत्तानक] 12, lying on the back.
उद्दण्ड [उद्दण्ड] 39, an ascetic carrying a big staff.
√उद्दाले [उद्+दालय्] 21, to take away.
√उद्दिस [उद्+दिश्] 49, to enunciate
उद्धंस [उद्+ध्वंसय्] 14, to threaten.
उद्धंसणा [उद्ध्वंसना] 32. 14, threatening.
उप्पत्तिया [औत्पत्तिकी] 10, born, natural.
उप्पि [उपरि] 12. up.
उब्भर [उद्भर] 66, prosperous.
उम्बर[उदुम्बर]44.a fig tree.
उम्मज्जग [उन्मज्जक] 39, a diver.
उम्मुक्क [उन्मुक्त] 54, left come out.
√उम्मुय [अव+मुच्] 64, to remove, to take away.
उयर [उदर] 9, a belly.
उर [उरस्] 52, chest.
उराल [उदार] 69, grand,
√उवक्खड [उपस्कृ] 69, to prepare.
उवगरण [उपकरण] 18, articles of the household.

उवङ्ग [उपाङ्ग] 3, a group of works, twele in number, of the Jain Canon.

उवलित्त [उपलिप्त] 55, besmeared.

उवलेवण [उपलेपन] 40, bemearing.

√उवसंपज्ज [उप+सम्+पद्] 21, to resort to, take shelter,

उवट्ठव [उप+स्थापय्] 5, to bring ( Absolitive उवट्ठवित्ता.

उवट्ठाणसाला [उपस्थानशाला] 6, an anti-chamber, a waiting chamber.

√उवणे [उप+नी] 12, to offer

उवत्थाणियण [उपस्थानिका]53, wating, attendence.

उववाइया [औपपातिकी], 36, a hall in the heavenly regions where gods take birth.

उवयेय [उपेत] 66, with.

√उवसोभे [उप+शोभ्] 38, to look charming.

उवस्सअ [उपाश्रय] 50, the residence or abode for monks or nuns.

उवहाण [उपधान] 45, penance.

√उवागच्छ [उप+आ+गम्] 6, to approach.

उवाय [उपाय]10.a remedy.

उव्वट्टण [उद्वर्तन] 51, besmearing the body.

√उव्वट्टे [उद्वर्तय्] 51, to besmear the body with scented paste

√उव्विह [उद्वह्] 19, to lift up.

उसु [इषु] 7, an arrow.

ऊरु [ऊरु] 32, a thigh.

ऊसव [उत्सव] 16, joy.

ऊसिअ [उच्छ्रित] 35, high.

एगओ [एकतस्] 25, in one, together.

एगाहच्चं [एकहत्य] 7, fit to be killed with one blow.

एज्जमाण [आ+या] 7, coming.

एसणा [एषणा] 47, begging food.

√ओगाह [अव+गाह्] 40, to plunge, to bathe.
ओगाहणा [अवगाहना] 53, dimension.
ओगिज्जमाण [अवगीयमान] 69, being amused with music.
√ओगिण्ह [अव+ग्रह्] 3, to ask for, to beg.
ओतिण्ण [अवतीर्ण] 31, arrived
√ओमुय [अव+मुच्] 51, to remove, to take away.
ओयाअ [अव+यात] 5, come met in
ओराल [उदार] 10, great.
ओलुग्ग [अवरुग्ण] 9, diseased.
ओसन्न [अवसन्न] 53, degraded.
ओसह [औषध] 48, medicament.
ओसरिअ [उत्सारित] 28, raised up, stretched.
ओद्दय [अवद्दत] 5, depressed.
ओहि [अवधि] 35, a kind of super physical knowledge.
कइ [कति] 4, how many.
कक्खदेस [कक्षदेश] 47, arm-pit.
कट्टु [कृत्वा] 5, having done or thought.
कट्ठ [काष्ठ] 40. wood.
कट्ठमुद्दा [काष्ठमुद्रा] 42, a wooden seal
कड [कृत] 8, done.
कडग [कटक]66, a slope or side of a river or a mountain.
कडाह [कटाह] 39, a frying pan.
कडी [कटी] 52, waist
कडुच्छुय ? 39, an iron ladle.
कढिण [कठिन] 40, hard.
कणीयस् [कनीयस्] 19, younger.
कण्ण [कर्ण] 49, ear.
कण्णायय [कर्णायत]7 stretched to the ear.
कद्दम [कर्दम] 28, mud.
कन्त [कान्त] 10, pleasant, charming.
√कन्द [क्रन्द्] 18, to cry.

कन्द [कन्द] 40, bulb of a plant.

√कप्प [कल्प] 31, to be proper or fit.

°कप्प [कल्प] 28, like.

कप्पणिकप्पिय [कल्प+निकल्पित] 12, cut into pieces and finer pieces.

कबन्ध [कबन्ध] 8, trunk of the body.

कमण्डलु [कमण्डलु] 41, a gourd.

कम्मिया [कार्मिकी] 10, acquired by practice.

कय [कृत] 6, done, performed.

कयाइ [कदाचित] 5, a while.

√कर [कृ] 8, to do.

करण्डग [करण्डक] 54, a box.

करतल [करतल] 9, a palm.

√करे [कारय्] 7, to cause to do.

कलकल [कलकल] 28, souud, din, noise.

कविट्ठ [कपित्थ] 38, a kind of fruit.

कहा [कथा] 5, talk, news.

√कहे [कथय्] 31, to tell.

काग [काक] 66, a crow.

काय [काय] 48, body.

कारण [कारण] 9, cause, reason.

काल [काल] 7, death.

कालमास [कालमास] 8, the time (lit; the, month) of death.

किड्डा [क्रीडा] 40, play, sport.

किढिण [कठिन] 41, a frame of bamboo plant used as a pan of the balance.

किढिणसंकाइय ! 41, an appliance consisting of a bamboo bar, at either end of which are suspended frames to carry load (Gujarati કાવડ).

किण्ह [कृष्ण] 38, dark-green.

किण्होभास [कृष्णावभास] 38, appearing dark-green.

कीलायण [कीडन] 19, sport, play.

√कीलावे [क्रीडय्] 19, to amuse, to play with.

कुक्कुड [कुक्कुट] 15, a cock.

कुच्छि [कुक्षि] 47, a belly.

कुडुम्ब [कुटुम्ब] 5, family.

कुडुम्बजागरिया [कुटुम्बजागरिका] 5, keeping awake for domestic affairs.

कुन्तग्ग [कुन्ताग्र] 24, the *point of a spear.*

कुमार [कु+मार] 17, a bad way of death.

कुम्भ [कुम्भ] 19, temple of an elephant.

कुल [कुल] 14, family. 66, group.

कुलत्थ [कुलस्थ, कुलत्थ] 37, family men, a kind of *corn.*

कुस [कुश] 40, a kind of sacrificial grass.

कुसील [कुशील] 53, person of bad character.

कूडागार [कूटागार] 35, a big house on a summit.

कूडाहच्च [कूटाहत्य] 7, killing after the manner of कूट (पाषाणमययन्त्र).

कूर [कूर] 55, cooked rice.

कूलधम [कूलध्मा] 39, a class of ascetics who, standing on the bank of a river, cry aloud and then take their food.

√कूव [कु] 55, to speak aloud.

केरिस [कीदृश] 8, *of what* sort.

केवइय [कैवतिक] 36, how much.

केवलकप्प [केवलकल्प] 35, full, complete, whole.

केवलि [केवलिन्] 49, one who has attained Omniscience or Keval Knowledge.

केसलोय [केशलोच] 73, plucking out the hair.

कोइल [कोकिल] 66, cuckoo.

कोञ्च [क्रोञ्च] *66*, a kind of bird.

कोट्ठागार [कोष्ठागार] 16, a store-house.

कोडी [कोटी] 5, a crore.
कोडुम्बिय [कौटुम्बिक] 5, belonging to the house or family.
कोडुम्बियपुरिस [कौटुम्बिकपुरुष] 5, a family member engaged as a servant.
कोत्तिय ? .39, [ भूमिशायीति टिप्पणम् ] an ascetic sleeping on the ground.
कोप्पर [कूर्पर] 47, elbow.
कोस [कोश] 16, treasure.
खज्जग [खादक] 55, eatable, sweets,
खण्ड [खण्ड 5, part, portion.
खण्डियविहुण [ खण्डिकविहीन] 37, without a pupil
खन्ध[स्कन्ध] 19 a shoulder.
खन्धावार [ स्कन्धावार ] 24, a camp of the army.
खाइम [खाद्य] 39, eatable.
√ खिस [खिस् ]52, to censure.
खुज्जा [ कुब्जा ] hump-backed.
खेल [श्लेष्म] 47, cough.
खेल्लणग [क्रीडनक] 52, a toy.
गङ्गाकूल [गङ्गाकूल] 39, a class of ascetics residing on the banks of the Ganges.
गच्छ [ गम् ] 5, to go.
गड्डा [गर्त] 42, a ditch, a pit.
गण [ गण ] 62, a band of followers.
गणराय [गणराजन्] 26, chiefs forming a confederation.
गणिया [ गणिका ]57, a courtesan.
गन्ध [गन्ध] 9, scented powder or paste.
गन्धहत्थि [गन्धहस्तिन् ] 19, a class of superior kind of elephants, a scent-elephant.
गब्भ [गर्भ] 13, child in the womb.
गय [ गज ] 28, an elephant.
गयणयल [ गगनतल ] 66, Sky.

चक्कवाल [ चक्रवाल ] 57, a circle.
चच्चर [चत्वर]19, a square.
√चर [चर्] 3, to move.
चरिम [चरम] 73, last.
चरु [ चरु ] 41, cooked rice.
चाउग्घण्ट [चतुर्घण्ट] 22, a chariot having four bells.
चारमसाला [चारकसाला] 17, a prison-house, jail.
चाउरङ्गिणी [चतुरङ्गिनी] 25, consisting of four parts, elephants, horses, chariots, and infantry.
चिञ्चा [चिञ्चा] 38, a kind of tree.
चिण्ण [ चिर्ण ] 38, practised.
चिन्तअ [चिन्तक] 8, mindful, attentive.
चिन्ता [चिन्ता] 31, thought.
चिन्ह [चिह्न] 7, emblem, ensignia.
चिराइअ [ चिरातीत ] 67, very ancient.
चुण्णम [चूर्ण] 51, scented powder.
चेडरूप [ चेट+रूप ] 21, a child.
चेडिया [चेटिका]57, a maid-servent.
चेलपेड [ चैलपेट 54, a wooden box for keeping clothes.
चोक्ख [शुचिवाचार्थे देशी] 40, purified.
छ [षट् ] 69, six.
छट्ठ [षष्ठ] 71, sixth.
छत्ताइअ [ छत्र+आदिक ] 6, an umbrella etc. An umbrella is one of the eight Pratihāryas or Paraphernalia consisting of eight things such as 'the halo of light' etc.
छिज्ज [छेद्य] 51, drawing figures.
छिड्ड [छिद्र] 16, a flaw or weak point.
√छिन्द [छिद्] 17, to cut off.

छिप्पतूर [छिप्र+तूर्य (क्षिप्रतूर्यं ण द्रुतं॰ वाद्यमाने न तूर्येण इति ज्ञाताधर्म टीकायाम्)] 28, a trumpet which is blown quickly or with force.

√छेर [रिच] 55, to purge.

जइ [यदि] 4, if, when.

जक्ख [यक्ष] 67, semi-divine being.

जणक्खय [जनक्षय] 28, destruction of people.

जणप्पमद्द [जनप्रमर्द] 28, destruction of people.

जणवअ [जनपद] 28, country.

जणवह [जनवध] 28. killing of people.

जणिय [जनित] 38, procreated.

√जत्त [यत्] 10, to try.

जत्ता [यात्रा] 25, fight, march; 37, livelihood.

जन्न [यज्ञ] 28, sacrifice.

जन्नई [यज्ञकिन् (यज्ञयाजीत्यर्थः)] 39, a sacrificer.

जप्पभिइ [यत्प्रभृति] 52, since, when.

जम [यम] 4, God of death.

जमाली [जमाली] 70, name of a क्षत्रिय prince and son-in-law of महावीर mentioned in भगवती; ९. ३३.

जम्बुद्दीव [जम्बुद्वीप] 4, name of one of the 7 continents of which our earth is a part.

जम्म, जम्मण [जन्मन्] 9, 31, birth.

जय [जि] 5, to win, to be victorious (future जइस्सइ etc).

जलन्त [ज्वलत्] 28, burning.

जलवासि [जलवासिन्] 39, dwelling in water.

जल्ल [जल्ल?] 47, bodily dirt.

जवणिज्ज [यापनीय] 37, To have lived; livelihood.

जहा [यथा] 3, as; just as.

जहोचिय [यथोचित] 9, as is proper.

जंघा [जंघा] 52, a knee.
जाई [जाति] 3, good birth.
जाइसंपन्न [जातिसंपन्न] 3, of good birth.
√जागर [जागृ] 5, to keep awake.
जागरिया [जागरिका] 5, waking.
जाण [याण] 6, conveyance, carriage.
जाणु [जानु] 47, knee.
जातकम्म [जातकर्मन्] 52, nursing of a child.
√जाय [याच्] 20, to ask for.
जाय [जात] 3, grown.
जाव [यावत्] 3, upto (used frequently to indicate passages which are not given in full in the text and of which only the first and the last expressions are given).
जावज्जीव [यावज्जीव] 39, जावज्जीवाए as long as life lasts.
जिमिय [जिमित] 63, dinner.
√जीव [जिव्] 5, to live.
जीय [जीव] ife.
जीवन्तअ [जीवत्] 19, living, while yet living.
जीविय [जीवित] 7, life.
जुत्त [युक्त] 27, right, proper.
√जुज्झ [युध्] 27, to fight.
जुत्तामेव [युक्तम्+एव] 20, yoked, ready for drive.
जुत्ती [युक्ति] 66, name of बलदेव's son; name of the sixth chapter of वण्हिदसा.
जुद्धसज्ज [युद्धसज्ज] 24, ready for fight.
जुयलग [युगलक] 54, twins.
जूव [यूप] 28, sacrificial post.
जेट्ठ [इष्ट] (p. p. of यज्) 28, sacrifised.
जेट्ठ [ज्येष्ठ] 35, eldest.
जोइसिन्द [ज्योतिरिन्द्र] 35, lord of heavenly bodies.

जोग्ग [योग्य] 31, fit, proper.

जोयण [योजन] 28, a distance of eight miles.

जोव्वणग [यौवन (क)] 54, youth.

जोह [योध] 25, soldier.

झय [ध्वज] 7, a banner.

√झिया [ध्यै] 5, to brood over, to be depressed.

√झूस [शुष्] 5, to emaciate.

√ठवे [स्थापय्] 6, to stop.

√ठा [स्था] 7, to stand.

ठाण [स्थान] 7, place, position; 4, (ज्योतिः स्थानं पात्रस्थानं वेति टिप्पणम्) a place for sacrificial pots or for fire:-57, wrong act, sinful act-

ठाणिज्ज [स्थानीयं गौरवार्ह इत्यर्थे देशी] 12, respectable.

ठिइअ [स्थितिक] 8, living for, lasting for.

ठिइया [स्थितिका] 23, convention, a custom.

ठिइवडिया [स्थितिपतिता] 15, a ceremony on the birth of a child.

ठिय [स्थित] 6, standing.

डावऽ ? [वामहस्ते देशी] 28, left hand.

डिम्भअ [डिम्भक] 46, a boy.

डिम्भिया [डिम्भका] 46, a girl.

णं [ननु इत्यर्थेऽव्ययम्] 3, indeed, verily.

°णाय [°ज्ञात] 48, a known case, a known example.

√ण्हाणे [स्नापय्] 19, to bathe.

ण्हाय [स्नात] 6, bathed.

√ ण्हावे [स्नापय्] 51, to bathe.

तइअ [तृतीय] 15, third.

तच्च [तृतीय] 10, third.

तड [तट] 66, bank.

तत्थ [तत्र] 5, there.

तन्त [तान्त] 13, tired.

तन्दुल [तन्दुल] 41, rice.

तप्पभिइं [तत्प्रभृति] since then.

तम्बिय [ताम्रक] 40, made of copper.

तया [त्वच] 40. bark.

तलवर ? 18, king's officer.

तलिअ [तलित] 9, fried in fat or oil.

तह [तथा or तथ्य] 7, truth.

तहा [तथा] 4, similarly.

तहारुव [तथारूप] 5, such.

ताओ [तात] woc. sing. of तात ) 10, father.

ताराइण [तारायण] 59, name of a holy temple.

तारिसय [तादृशक] 8, of such nature, of such a type.

ताडपुडग [तालपुटक] 17, name of a poison which brings about instantaneous death.

√ताले [ताडय] 68, to beat

तावस [तापस] 39, an ascetic.

ति-त्रि [Nom. तओ, तिण्णि Instr तिहि Gen तिण्हं Loc [तिसु] 5, three.

तिक्खुत्तो [त्रिःकृत्वस्] 6, three times.

तिग [त्रिक] 19, a place where three roads meet.

तित्थयर [तीर्थकर] 62, the preacher of a doctrine or philosophical system.

तिलअ [तिलक] 51, a dot or mark of some point on the forehead.

तिवलिआ [त्रिवलिका] 24, having three folds.

तुङ्ग [तुङ्ग] 66, lofty; high.

तुट्ठी [तुष्टि] 16, pleasure.

तुसीणीय [तूष्णीक] 9, silent.

तेउ [तेज] 3, lustre.

तेत्तीसा [त्रयस्त्रिंशत्]26, thirty three.

तेक्केल [तैलभाण्डः (सौराष्ट्र-प्रसिद्धो मृन्मयस्तैलस्य भाजन-विशेष इति टिप्पणम्] 54, an earth-pot for keeping oil.

तेल्लोक [त्रैलोक्य] 66, three worlds.

तेवट्ठि [त्रिषष्टि] 35, sixty-three.

तोण [तूण] 28. a quiver for storing arrows.

थण [स्तन] 47, breast.

थणियाअ [स्तन+याचक] 55, asking to suckle.

थल [स्थल] 42, land.

थिमिय [स्तिमित] 8, safe, firm, well-governed, peaceful.

थेर [स्थविर] 31, an elderly or senior monk.

दक्खिणकूल [दक्षिणकूल] 39. one who always resides on the right bank.

दक्खिणा [दक्षिणा] 38, gift to Brahmins.

दढपइण्ण[दृढप्रतिज्ञ]29, a name of a person.

दढरह [दृढरथ] 66, name of बलदेव's son, name of the eighth chapter of वण्हिदसा.

दण्ड [दण्ड] 8, fight, battle punishment.

दण्डदारु [ दण्डदारु ] 40, a wooden staff.

दत्त [दत्त] 33, name of a person; name of the seventh-chapter of पुप्फिया.

दन्तन्तर [ दन्तान्तर ] 19, a space between tusks.

दन्तमुसल [ दन्तमुसल ] 19, tusk of an elephant.

दन्तप० . [दन्तपवन] 73, cleaning the teeth.

दन्ति [दन्तिन् ] 5, elephant.

दन्तुक्खवलिय [दन्त+उत्स्खलित] 39, Uprooting the teeth.

दब्भ [दर्भ] 39, a kind of grass.

दरिसणिय [दर्शन] (क) 15, showing.

दलय् [दा] 20, to give, to offer.

दसार [दाशार्ह] 66, a class of क्षत्रियs.

√दा [दा] 47, to give, (Pres देह, देन्ति etc.)

दाअ [दाय] 15, a gift.

दरी [दरी] a valley.

दाण [दान] 8, a gift, a bribe, ceding a territory or money.

दार [दारा] 38, a wife.

दारगरूव [दारक+रूप] 54, a boy.

दारिया [दारिका] 53, a

दासचेडी [दासचेटी] 14, a slave-girl, a maid.

दाहिण[दक्षिण] 41,southern.

दाहिण [दक्षिण] 41, right side.

दहिणड्ढ [दक्षिणार्ध] 67, southern half

दिगिंदलअ ? 51, coaxing ?

दिट्ठाभट्ठ [दृष्ट+आभाषित] 41, persons who meet and talk

दिसाचक्कवाल [दिक्चक्रवाल] 39, a kind of penance.

दिसापोक्खिय [दिक्प्रोक्षिन्] one who sprinkles water everywhere to purify the place.

दिसीभाअ [दिग्भाग]66, direction, quarter, region.

दीण [दीन] 9, depressed.

दीव [द्वीप] 4, a continent.

दु [द्वि-दुवे, दोण्हि, दोण्णं, दोसु] 23, two.

दुग्ग [दुर्ग] 42, fortess.

दुग्गन्ध [दुर्गन्ध] 55, bad smell.

दुज्जम्मअ [दुर्जन्मक] 55, of wicked birth.

दुज्जाअ [दुर्जात] 55, a wicked birth.

दुट्ठ [दुष्ट] 17, bad.

दुद्दन्त [दुर्दान्त] 67, undaunted

दुद्ध [दुग्ध] 47, milk.

दुपव्वइय [दुष्प्रव्रजित] 43, bad asceticism.

दुब्भिगन्ध [दुरभिगन्ध] 55, of wicked smell.

√दुरुह [आरोहणे देशी] 6, to ride.

दुरूढ [आरुढ] 26,ascended.

दुवालस [द्वादश] 44, twelve.

दुहट्ट [दुःखार्त] 13, distressed by pain or misery.

√दूइज्ज [गम्यर्थे देशी] 48, to go.

दूमिय [दून] 14, wounded.

दूय [दूत] 21,a messenger.

देवत्ता [देवत्व] 32, the state of a god.

देवदूस [देवदूष्य] 36, divine garment.

देवय [दैवत] 17, deity.

देवाणुप्पिय [देवानां प्रिय or देवानुप्रिय] 6, beloved of gods, a good man (used as a term of courteous address.)

देसपन्त [देशप्रान्त] 27, frontier.

दोच्चं [द्विः] 10, twice.

दोहल [दोहद or दौहद] 9, *longing of a pregnant* woman.

धणु [धनुष् ] 7, a bow,–68, *a measure of four* cubits.

धन्न [धन्य] 9, happy, blessed.

धम्म [धर्म] 3, religious discourse.

धम्मकहा [धर्मकथा] 6, religious talk or discourse

धम्मजागरिया [धर्मजागरिका] 3, keeping awake for religious meditation.

धम्मिय [धार्मिक] 6, *pious*; meant for religious purposes.

धरणीयल [धरणीतल] 7, surface of ground,

धस [धस्शब्दानुकरणे] 7, sound of falling, with a धस् sound,

धिइ [धृति] 6, name of a goddess; name of the third chapter of पुप्फचूलिया.

धूया [दुहितृ] 52, daughter.

धोव [धू] 64, to wash, to cleanse.

नगर [*नगर*] 35, *town*,

नग्ग [नग्न] 73, naked, nude.

नच्चन्त [नृत्यत्] 28, dancing.

नज्ज [ज्ञाधातोः कर्मणि] 14, passive form of ज्ञा to know.

नट्टविही [नाट्यविधि] 65, dance, performance of a dance.

नत्ति [नप्त्री] 52, a granddaughter.

नत्तु [नप्तृ] 33, grandson.

नत्तुअ [नप्तृ] (क) 22, grandson.

नत्तुय [नप्तृ] (क) 52, grandson.

नन्दणवण [ नन्दनवन ] 66, name of a pleasure-garden.

√नमंस [नमस्य्] 6, to propitiate.

नयण [नयन] 9, eye.

नयर [नगर] 3. town, city.

नयरा [नगरी] 5, a city, a town.

नरग [नरक] 8, hell.

नरवइ [नरपति] 26, a king.

नलिणिगुम्म [नलिनीगुल्म] 30, song of नलिणिगुम्मा, wife of रामकण्ह; name of the eight chapter of कप्पवडिंसिया

नव [नवन्] 14, nine.

नवम [नवम] 6, ninth.

नवरं [केवलार्थे देशी] 29, only.

नवुस्सेह [नवोच्छ्रेध] 35, with a height of nine (cubits or dhanus).

नाइ [ज्ञाति] 39, relative.

नाइविगिट्ठ [नातिविकृष्ट] 26, not far off.

नामधेज्ज [नामधेय] 15, name.

नामं [नाम] 3, by name.

निकट्ठ [निकृष्ट] 28, drawn.

निकुरम्बभूय [निकुरम्बभूत] 38, forming cluster.

निक्खमण [निष्कमण] 50, renuciation.

निक्खत्त [नि+खात or नि+क्षिप्त,] 38, fixed, planted.

निक्खेवणा [निक्षेपणा] 47, placing, keeping.

निगम [निगम] 35, country, village.

√निग्गच्छ [निर्+गम ] 6, to go out.

निग्गन्थी [निर्ग्रन्था], 49, a Jain nun.

निग्गय [निर्गत] 3. gone out.

निच्चच्छण [नित्य+क्षण] (उत्सवार्थे), 66, always festive.

निच्चेट्ठ [निश्चेष्ट] 18, destitute of movement.

√निच्छुहावे [निर्+क्षेपय्] 24, to drive away.

निडाल [ ललाट ] 24. forehead.

√निद्दाय [निद्राय्] 55, to sleep.

नित्तेय [निस्तेजस्] 9, pale, one who has lost one's colour.

√निन्द [निन्द्] 52, to censure.

निन्न [निम्न] 42, lowying place.

निप्पाण [निष्प्राण] 18, destitute of life.

√निब्भच्छ [निर्+भर्त्स] 14, to reprimand.

निब्भच्छणा [निर्भर्त्सना] 14, reprimand.

निमज्जग [निमज्जक] 39, one who plnnges into water.

निम्मंस [निर्मांस] 9, without flash, emaciated.

नियग [निजक] 6, one's own, kinsman.

नियत्त [निकृत्त] 7, cut off, lopped off.

नियत्थ [निवस्त] 40. dressed, clad in.

नियलबन्धण [ निगडबन्धन ] 15, put into fetters.

निरयावलिया [ निरयावलिका ] 3, name of the Group of The Last Five Upāngas of the Jain canon and also of the first chapter of that work.

निरालोय [ निरालोक ] 7. without light, dark, dusky.

√निवज्जावे [ नि+पादय् ] 12, to ask to lie down.

निवडिय [ निपतित ] 7, fallen.

√निवारे [ नि+वारय् ] 52, to work off, to prevent.

निवेस [ निवेश ] 28, place, location.

निवेसण [ निवेशन] 27, camping.

निवेसिय [ निवेशित ] 47, placed.

निव्विण [ निर्विण्ण ] 13, dejected.

निव्वुअ [ निर्वृत ] 15. happy.

निव्वेयण [ निर्वेदन ] 15 free from pain.

निसढ [ निषध ] 66, name of बलदेव's son ; name of the first chapter of वण्हिदसा.

निसन्त [ नि शा मि त ] , heard.

√निसम [ नि+शामय् ] 7, to hear ( Absolutive निसम्म.)

√निसीय [ नि+सद ] 10, to sit.

निसीहिया [ निषीदिका ] 64, a seat or a place of study.

निस्सास [ नि.श्वास ] 73, inhaling.

√नीणे [ नि+नी ] 19, to place.

नीय [ नीच ] 48, low.

निर्हरण [निर्हरण ] 18, removal of the dead body.

नेयव्व [ नेतव्य ] 29, to be understood.

नेरइय [ नैरयिक ] 8, a creature living in or belonging to a hell.

नेरयइत्ता [ नैरयिकता ] 8, state of being a नैरयिक

नेहं [ स्नेह ] 17, affection.

पउम [ पद्म ] 30, name of the son of पउमावई, wife of काल ; name of the first chapter of कप्पवडिंसिया.

पउमगुम्म [ पद्मगुल्म ] 30, name of the son of पउमगुम्मा, wife of वीरकण्ह name of the seventh chapter of कप्पवडिंसिया.

पउमभद्द [ पद्मभद्र ] 30 name of the son of पऊमभद्दा wife of सुकण्ह; name of fifth chapter of कप्पवडिंसिया.

पउमसेण[ पद्मसेन ] 30,name of the son of पऊमसेणा wife of महाकण्ह; name of the sixth chapter of कप्पवडीसिया.

पउर [ प्रचुर ] 66, plenty.
पओअ [ प्रयोग ] 57, application.
√पक्खल [ प्र+स्खल् ] 42, to fall, to stumble.
√पक्खिव [प्र+क्षिप् ] 15, to put, to throw.
पक्खोलण [ प्रस्खलन ? ] 55, stumbling.
पगय [ प्रकृत ] 66, name of बलदेव's son ; name of the fifth chapter of वण्हिदशा.
√पगिज्झ [ प्र+ग्रह ] 39, Absolutive: पगिज्झिय. to take up, to raise.
पङ्कप्पमा [ पङ्कप्रभा ] 8, name of the fourth hell in Jain cosmology.
पचक्ख [प्रत्यक्षम् ] 66, actually, in person, incarnate.
√पच्चणुभव [ प्रति+अनु+भू ] 52, to experience.
पच्चत्थिम [ प्रति+अस्त+इम ] 40, west
∠पच्चप्पिण [ प्रति+अर्पय ] 6, to bring back a reply ( indicating that the order is executed; 44 to return.
√पच्चाया [ प्रति+आ+जन् ] 54, to be born.
√पच्चुट्ठा [प्रति+उद्+स्था ] 42, to stand up ( Inf. पच्चुट्ठित्तए).
√पच्चोरुह [ प्रति+अव+रुह ] 6, to get down; 40, to ascend.
पच्छा [ पश्चात् ] 50, after.
पच्छित [ प्रायश्चित, ] 57, expiation.
पजंपिय [ प्रजल्पित ] 47, talk.
पज्जत्ति [ पर्याप्ति ] 36, sufficiency, fulluess of powers.
पज्जत्तीभाव [ पर्याप्तिभाव ] 36, fullness.
पज्जव [ पर्याय ] 38, modification.
पज्जुण्ण [ प्रद्युम्न] 67, name of a person.

√पज्जुवास [ परि+उप+आस ] 3. to wait upon.

पज्जुवासण [ पर्युपासन ] 38, waiting on righteous monks.

पञ्च [ पञ्चन् ] 3, five.

पञ्चग्गि [ पञ्चाग्नि ] 39, five fires ( four fires on four sides and the sun above ).

पञ्चम [पञ्चम] 44, fifth.

पञ्चमुट्ठिय [ पञ्चमुष्टिक ] 51, consisting of five hand fuls.

पञ्चविह [ पञ्चविध ] 36, of five kinds.

पञ्जलिउड [ प्राञ्जलिपुट ] 6, with folded (cavity of) hands.

√पड [ पत ] 13, to fall.

पडागा [पताका] 7, a flag.

पडिअ [पतित] 55, fallen.

√पडिकप्प [ प्रति+कल्पय् ] 26, to keep ready.

पडिकुयिअ [ प्रतिकूजित ] 54, promised.

पडिक्कन्त [ प्रतिक्रान्त ] 32, expiated.

पडिगय [ प्रतिगत ] 3, returned.

√पडिच्छ [ प्रति+ईष् ] 9, to accept, to agree.

√पडिणिक्खम [ प्रति+निस+क्रम् ] 10, to go out.

पडिपुण्ण [ परिपूर्ण ] 9, full.

पडिबन्ध [ प्रतिबन्ध ] 49, obstruction.

पडिरहं [ प्रतिरथम् ] 7, facing the chariot, chariot to chariot (fight)

पडिरूवअ [ प्रतिरूपक ] 54, suitable.

पडिवत्ति [ प्रतिपत्ति ] 24, treatment.

√पडिवाले [प्रति+पालय] 27, to wait for.

पडिविसज्जिय [प्रतिविसर्जित] 8, sent away.

√पडिविसज्जे [प्रति+वि+सर्जय] 22, to send away.

√पडिसुण [प्रति+श्रु] 14, to listen.

√पडिसेह [प्रति+षिध् ] 25, to iusult, to eject (Absolutive; पडिसेहित्ता.)

पडिसेहिय [ प्रतिषिद्ध ] 26, ejected.
पढम [प्रथम] 4, first.
पढिय [पठित] 48, study.
पणयालीस [ पञ्चचत्वारिंशत् ] 70, forty-five.
√पणावे [प्र+नामय्] 24, to offer.
पणुवीस [ पञ्चविंशति ] 35, twenty five.
पण्डुइयमुही [ पाण्डुकित मुखी पाण्डुरितमुखी ] 9, a lady with a pale face.
पण्णत्ति [प्रज्ञप्ति] 37, name of the fifth Anga of the Jain canon, otherwise known as व्याख्याप्रज्ञप्ति and भगवती.
√पण्हय [ प्र+स्नु ] 47, to flow, to ooze.
पत्त [ प्राप्त ] 27, proper, opportune.
पत्त [पत्र] 40, leaf.
पत्तामोडं [ पत्रामोटम् ] ( पत्रामोटम् ] ( पत्राणि आमोटय ) 30, having plucked the leaves.
पत्तिय [पत्रित] 39, possessing leaves.
√पत्तिय [ प्रति+ई ] 49, to trust.
पत्तेयं [ प्रत्येकम् ] 25, each one.
पत्थाण [ प्रस्थान ] 40, starting on a journey.
पत्थिय [प्रार्थिक] 17, a seeker.
पन्तिया [ पंक्ति (का) ] 57, row.
पन्नत्त [प्रज्ञप्त] 3, indicated, narrated.
पन्नवणा [ प्रज्ञापना] 50, attempt at convincing.
पब्भार [प्राग्भार] 8, a heap, a mass.
पभणिय [ प्रभणित ] 47, talked.
पभावई [प्रभावती] 8, name of the queen of king बल, mentioned in भगवती 11. 11.
√पयाय [प्र+जन् ] 47, to bear a child.
पयाय [ प्रजात ] 14, delivered, *given birth to.*

पयाहिण [प्रदक्षिण] 51, going round an object keeping it at the right hand side.

√परक्कम [प्र+क्रम्] 55, to walk.

परघर[प र ग ह] 73, a stranger's house.

परम [परम] 4, great, greatly.

परसु [परशु] 7, an axe.

परंगणय [प्र+अङ्गनक] 55, moving, crawling.

√पराजिण [परा+जि] 5, to be defeated.

√परामुस [परा+मृश्] 7, to handle, to take.

√परिकहे [परि+कथय्] 49, to preach.

परिकिण्ण [परिकीर्ण] 58, surrounded.

परिक्खित्त [परिक्षिप्त] 6, encircled.

परिग्गहिय [परिगृहीत] 9, formed.

√परिणाम [परि+नम्] 18, to digest, to assimilate.

परिणय [परिणत] 54, matured, attained maturity.

परिणामिया [परिणामिकी] 10, attained by maturity.

√परिणामे [परि + नामय्] 18, to meditate, to think.

परितन्त [परितान्त] 13, very much tired.

√परिभाए [परि+भाजय्] 9, to share.

√परिभुञ्ज [परि+भुज्] 9, to wear, to enjoy.

√परियाय[पर्याय] 31, practice, observance.

√परियाण [परि+ज्ञा or प्रति+ज्ञा]9, to take notice, to acknowledge.

परियार [परिवार] 48, retinue.

परियाल [परिवार] retinue.

परिवज्जिय [परिवर्जित] 18, destitute of, devoid of.

√परिवह [परि+वह्] 13, to carry.

परिसडिय [परिशटित] 39, ripe, fallen, decayed.

परिसा [परिषद्] 3, assembly of people.

परिहायमाण [परिहीयमान] 55, lessening.

√पलव [प्र+लप्] 55, to talk irrelavently.

पलिओवम [पल्योपम] 36, a period of time.

√पवड [प्र+पत्] 42, to fall.

पवर [प्रवर] 6, good, excellent.

पवाल [प्रवाल] 66, sprout.

√पविणे [प्रविणी] 9, to satisfy, to satiate.

पव्वय [पर्वत] 66, a mountain.

पव्वइय [प्रव्रजित] 31, one who has renounced the world.

पव्वइय [प्रव्रजित] 43, an ascetic.

पव्यत [पर्वत] 43, a hill.

पसन्ना [प्रसन्ना] 9, a kind of spirituous drink.

√पसर [illegible] [illegible] more.

पसाव [illegible] [illegible] more.

पसुवग्ग [पशुवर्ग] 55, a class of animal [illegible] feet.

पसूय [प्रसूत] 39, born.

पह [पथिन्] 19, a road.

पहरण [प्रहरण] 25, weapon, arms.

पाय [पाद] 52, foot.

पाउब्भूय [प्रादुर्भूत] 7, appeared.

पाउस [प्रावृष्] 69, rainy season.

पाओसिया [प्राद्वेषिकी or प्रदोषिकी] 64, one who finds impurities in every object; one who dislikes every object.

पाओवगम [पादपोपगम] 32, a posture like that of a tree (पादप) of meditation without any movement.

√पाड [पातय्] 13, to

पित्तिय [पित्तिक] 51, due to bile,

पिय [प्रिय] 29, dear.

पियदसण [प्रियदर्शन] 66, fine to look at.

पिया [प्रिया] 62, name of the wife of संदुसण,

पिव [इव] 28, like.

पिवासा [पिपासा] 52, desire, longing.

पीढगपाअ [पीठकपाद] 55, (a child) which attempts to stand and walk with the help of a wooden frame (पीठक) पांगुळगाडा)

√पुक्ख [प्र+उक्ष्] 40, to sprinkle

√पुच्छ [प्रच्छ्] 5, to ask.

पुट्ठ [पृष्ट] 19, back

पुड [पुट] 14, cavity (of hands etc.)

पुढवि [पृथ्वी] 3, earth, ground.

पुण्ण [पुण्य] 18, merit.

पुण्ण [पूर्ण] 34, name of a person; name of the fifth chapter of पुप्फिया.

पुण्णभद्द [पूर्णभद्र] 4, name of a Jain temple; 59, name of a विमान or celestial palace;–59, name of a householder.

पुत्त [पुत्र] 4, a son.

पुप्फ [पुष्प] 9, flower

पुप्फचूला [पुष्पचूडा] 64, a class of Jain nuns

पुप्फचूलिया [पुष्पचूलिका] 4, name of the fourth chapter of निरयावली, and of the eleventh उपाङ्ग of the Jain cannon.

पुप्फाराम [पुष्प+आराम] 39, a grove of flowering trees.

पुप्फिअ [पुष्पित] 39, flowering

पुप्फिया [पुष्पिका] 6, name of the tenth उपाङ्ग, of the Jain canon and of the third chapter of the निरयावली.

पुरत्थाभिमुह [पुरस्तात्+अभिमुख] 10, facing towards east.

पुरत्थिम [पौरस्त्य] 40, eastern.

पुरिस [ पुरुष ] 7, man, man-servant.

पुरिसादाणीय [ पुरुषादानीय ] 35, worthy of being respected by man (an epithet of पार्श्वनाथ ).

पुव्व [पूर्व] 44 former, of bygone days

पुव्वड [पूतकृत] ? 55, soiled, dirty.

पुव्वभव [पूर्व+भव] 35, previous birth.

पुव्वाणुपुव्वी [पूर्व+आनुपूर्वी] 3, in due course or order.

पूइय [पूजित] 39, honoured.

पूय [पूय] 15, puss.

पूया [पूजा] 40, worship.

√पेसे [प्रेषय्] 20, to send, to dispatch.

पोत्तिय [पोत्रक] 39, an ascetic carrying a पोत्र garment.

पोसहसाला [उपवसथशाला] 71, a place for observing fasts.

प्पि-अवि [हृस्वस्वरात्परे एव, ] 69, also

फल [फल] 9, fruit.

फलअ [फलक] 28, a shield.

फलह [फलक] 73, a wooden board

फलिय [फलित] 39, laden with fruit.

फासुय [प्राशुक] 52, comfortable, warm.

√फुस [स्पृश्] 57, to touch, to overcome.

बज्झ [ बध्घातोःकर्मणि ] 57, to be bound.

बत्तीसं [द्वात्रिंशत्] 54, thirty-two

बत्तीसइ [द्वात्रिंशत्] 59, thirty-two.

बत्थिकम्म [बस्तिकर्मन्] 57, enima.

बत्थिपुडग [बस्तिपुट] (क) 12, bladder.

बम्भयारी [ब्रह्मचारिन्] 31, celibate, student.

बम्भलोअ [ब्रह्मलोक] 33, name of the fifth heaven of the Jains.

बल [बल] 16, army; 34, name of a person; name

of the ninth chapter of पुप्फिया.

बलदेव [बलदेव] 67, name of a person.

बलवग [ बलवत् ?]66,strong

बलि [बलि] 40, offering.

बलिकम्म [ बलिकर्मन् ] 6, worship of deities.

बहु [बहु] 6, many much.

बहुपुत्तिया [बहुपुत्रिका] 34, name of a lady; name of the fourth chapter of पुप्फिया; 46, name of a goddess

बहुस्सुय [बहुश्रुत] 48, learned, well-versed in sacred books

बायालीस [द्वाचत्वारिंशत्] 72, forty-two.

बारवई [द्वारवती] 66, name of a city.

बारसाह [द्वादशाह] 15,twefth day

बालभाव [ बालभाव ] 54, childhood.

बाहा [बाहु] 39, arm.

बाहिरिय [बाह्य] 6, outside.

बिइय [द्वितीय] 43, second.

बिलवासि [बिलवासिन् ] 39, one who lives in a hole or pit.

बिल्ल [बिल्व] 38, a kind of tree

बीय [बीज] 39, seed.

बुज्झ [बुध् ] (धातु) 29, to attain sacred knowledge

बुद्धि [बुद्धि] 61, name of a goddess; name of the fifth chapter of पुप्फचूलिया.

बोद्धव्य [बोद्धव्य] 4, to be known; to be understood.

बोल-? [ शब्दे देशी ] 28, noise.

बोहि [बोधि] 73, knowledge.

°भक्खि [°भक्षिन् ] (at the end of a word,) 39, eating, living on.

भगवन्त [भगवत् ] 3, revered (Gen. भगवओ;Instr. भगवया).

भग्ग [भग्न] 55, wretched.

भज्जा [भार्या] 5, wife.

भज्जिअ [भर्जित] 9, roasted.

भण्ड [भाण्ड] 18, valuables; —39, utensils.

भत्त [भक्त] 30, food, meal.

भद्द [भद्र] 30, name of the son of भद्रा, wife of महाकाल; name of the third chapter of कप्पवडिंसिया; —47, name of a householder.

भन्ते– [भवन्‌शब्दस्य सर्वनाम्नःसंबोधनैकवचनम्; आचार्यादीनामामन्त्रणे एव प्रयुज्यते। भदन्त, भइन्त इत्यस्य संक्षेप इत्यन्ये] 3, sir, revered sir, sire.

√भर [भृ] 40, to fill.

भरह [भरत] 67, name of a country of the जम्बूद्वीप.

भवण [भवन] 9, a house.

भाइणेज्ज [भागिनेय] 55, sister's son.

भाणियव्व [भाणितव्य] 6, worthy to be repeated.

भायण [भाजन] 12, pot, plate.

भाया [भ्रातृ] 19, brother.

भारह [भारत] 4, name of a country in the जम्बूद्वीप.

भासा [भाषा] 36, speech.

भिउडि [भ्रुकुटि] 24, eye-brow.

भिक्खा [भिक्षा] 41, alms.

भिक्खायरिया [भिक्षाचर्या] 48, begging food.

भीम [भीम] 28, terrific.

भुक्ख [बुभुक्षित] 9, (भोजनाकरणतो बुभुक्षितेवेति टिप्पणम्), hungry.

भुत्तभोई [भुक्तभोगिन्] 50, one who has enjoyed pleasures.

भूमि [भूमि] 39, ground.

भूया [भूता] 62, name of the daughter of सुदंसण.

भेय [भेद] 8, dissention in the enemy's camp.

भेरी [भेरी] 69, drum.

भेसज्ज [भैषज्य] 118, medicine.

भोग [भोग] 41, enjoyment of things.

मइल [मलिन] 55, soiled.

√मग्ग [मार्गय्] 55, to beg.

मङ्गलग [ मङ्गलक ] 68, an auspicious thing.

मङ्गल [माङ्गल्य] 16, blissful, *auspicious.*

मज्जण [मज्जन] 40, diving.

मज्जनघर [ मज्जनगृह ] 25, bath-room.

मज्जणय [ मज्जनक ] 19, bathing.

मज्झिम [ मध्यम ] 48, middle.

मण [मनस् ]5, mind, heart.

मणाम [ मनोरम? ] ( मनःप्रिय इत्यर्थः ), 10, attractive.

मणिदत्त [ मणिदत्त ] 69, name of a यक्ष.

मणिवइया [ मणिमती ] 59, name of a city.

मणुन्न [मनोज्ञ] 10, pleasing to the heart.

मणुय [मनुज] 5, *man, foot-soldier.*

मणोरम [मनोरम] 70, name of a celestial place.

मत्त [अमत्र] 18, pot.

मत्थअ [मस्तक] 9, head.

√मन [ मन ] 5, to think (Pres. मन्ने).

मन्त [मन्त्र] 48, charm.

मममूलाग [मन्मूलक] 18, on my account.

मम्म [मर्मन् ] 16, a weak point, vital part.

मम्मण [ मन्मन ] 47, muttering indistinctly.

मयकिच्च [ मृतकृत्य ] 18, funeral rites.

मयणसाला [ मदनशारा ] (सारिका) 66, a kind of bird.

मयूर [मयूर] 66, peacock.

मलिय [मलित] 9, crushed.

मल्ल [ माल्य ] 9, a *flower* garland.

मल्लई [मल्लकी] 27, name of a क्षत्रिय tribe.

महइ [महती] f. of महत्, 6, great.

महग्गह [ महाग्रह ] 37, the great planet.

महग्घ [महार्घ] 6, precious.

महत्तरग [ महत्तरक ] 6, elderly person.

महब्बल [महाबल] 60, name of a prince.

महया [महत् महता] (Instr.) 5, great.

महाकण्ह [महाकृष्णा] name of सेणिय's son by his wife महाकण्हा.

महाकाल [महाकाल] 4, name of सेणिय's son by his wife महाकालि.

महाणई [ महानदी ] 19, a great river.

महाधणू [ महाधनुस् ] 66, name of बलदेव's son; name of the ninth chapter of वह्निदसा.

महापउम [महापद्म] 30, name of the son of महापउमा, wife of सुकाल; name of the second chapter of कप्पवडिंसिया.

महापउमा [ महापद्मा ] 32, name of the wife of सुकाल.

महापह [महापथ] 19, a high road.

महाफल [ महाफल ] 5, of great merit, of great value.

महाबल [ महाबल ] 57, the name of the son of king बल, mentioned in भगवती, 5. 5.

महामेह [महामेघ] 58, a big cloud

महाराया [महाराज] 40 the great king.

महालिया [ महच्छब्दार्थे देशी ] 7, great.

महाविदेह [महाविदेह] 27, name of a region.

महावीर [महावीर] 3, the last of the Jain तीर्थंकर; 72, a great hero.

महासुक्क [महाशुक्र] 33, name of the seventh heaven.

महासुमिण [ महास्वप्न ] 10, a great dream.

महासेणकण्ह [महासेनकृष्ण] 4, name of सेणिय's son by his wife महासेणकण्हा.

महिय [मथित] 7, routed.

महिला [मिथिला] 60, name of a city.

माहिन्दज्झय [महेन्द्रध्वज] 55, a lofty banner.

महु [मधु] 10, sweet

√महे [ मन्थ् ] 32, to churn.

मंगतिय ! [ हस्तगृहीत इति टिप्पणम् ] 25, fastened to the hand.

मंस [मांस] 9, flesh.

माआणि[मातलि !] 66, name of बलदेव's son; name of the second chapter of वह्निदसा.

माउलिङ्ग [मातुलुङ्ग] name of a tree.

माणसिअ [ मानसिक ] 18, mental.

माणिभद [ माणिभद्र ] 6, name of a god; name of his throne; name of a householder; 34 name of a person; name of the sixth chapter of पुप्फिया

माणुस्सग [ मानुष्यक ] 58, belonging to human world; earthly.

माया [ मातृ] 30, mother.

मारे [मार ] 17; to kill

माला [माला] 9 a garland.

मास [मास] 9 a month.

मास [माष] 37 a kind of corn; a kind of weight.

मासिअ [मासिकी] 31, lasting for a month

माहण [ब्राह्मण] 37 a Brahmin.

माहणकुल [ ब्राह्मणकुल ] 64, a Brahmin family

माहिन्द [माहेन्द्र] 33, name of the fourth heaven of Jains.

मिच्छत्त [ मिथ्यात्व ] 38, wrong view.

मित्त [मित्र] 39, a friend.

मिय [मित] 10, measured.

मिय [ मृग ] 66 a deer.

मियलुद्धय [मृगलुब्धक] 39 an ascetic who lives on deers' flesh.

मिसिमिसेमाण [दीप्यमान इत्यर्थे देशी ] 7 burning with anger.

मिहुण[ःमिथुन] 66, couple.

मुण्ड [मुण्ड] 41, a shaveling

मुहुत्त [मुहुर्त] 7, a moment.

मुहुत्तन्तर [ मुहूर्तान्तर ] 1, short interval of time.

मूल [मूल] 39, root, base.

मेत्ता [मात्रा] 54, pleasures, objeet of pleasure.

°मेराग° [ मर्यादक ] 67, having for its boundary (from मरा=मर्यादा).

√मेलाय [ मेलय् ] 56, to mix together, to join together.

मेह [मेघ]15, proper name of a person mentioned in नायाधम्मकहाओ

मेहवण्ण [ मेघवर्ण ] 69, name of a pleasure-garden.

य [च (स्वरात्परे एव)] 4, and.

√याण [ज्ञा] 9, to know.

√रय [ रचय् ] 40, to arrange.

रज्ज [राज्य] 8, kingdom.

रज्जधुरा [राज्यधुरा] 9, the responsibility of the kingdom.

रट्ठ [राष्ट्र ] 16, kingdom.

रट्ठकूड [राष्ट्रकूट] 54, name of a person.

रणभूमि[रणभूमि] 28, battle-field.

रत्त [रक्त] 17, attached.

रम्म [रम्य] 38, beautiful.

रय [रञ्ज] 62, to paint.

रयण [रत्न] 23, a gem.

रव [रव] 25, sound.

रसदेवी [रसदेवी] 61, name of a goddess; name of the ninth chapter of पुप्फचूलिया.

रह [रथ] 5, chariot.

रहस्सियअ [ रहस्यिक ? ] 64, confident, trustworthy.

रहमुसल [रथमुसल] 5, name of the battle between कूणिय and चेडग.

√रहस्सीकर [ रहस्यीकृ ] 10, to keep secret.

राई° [राजन्] 67, royal kinsman.

रामकण्ह [रामकृष्ण] 4, name

of सेणिय's son by his wife रामकह्ना.
राय [राजन् ]4, (Nom. राया Gen. रन्नो, Instr. रन्ना ) king.
रायगिह [राजगृह] 3, name of a city.
रायाभिसेय [राजाभिषेक] 15, crowning as king.
रिउव्वेय [ऋग्वेद] 37. Rig-veda.
रिद्ध [ऋद्ध] 3, prosperous.
रिसी [ऋषि] 40, a sage.
रुक्ख [वृक्ष] 65, a tree.
रुक्खमूलिय [ वृक्षमूलिक ] 39, dwelling at the root of a tree.
रुप्पिणी [ रुक्मिणी ] 67, name of the chief queen of कृष्ण.
रुहिर [रुधिर] 12. *blood.*
रूव [रूप] 54, beauty.
√रूस [ रुष् ] 55, to be angry.
√रेरिज्ज[रा राज्] (intensive of राज् 38, to shine excessively.
रेवअ [रैवत] 66, name of *a mountain.*
रेवई [रेवती] 67, name of बलदेव's wife.
√रोय [रोचय्] 49, to like.
रोयमाण [रुदत् ]18 crying.
रोयातङ्क [ रोग+आतङ्क ] 61, ailment and diseases.
√रोव [रुद्] 53, to weep.
√रोवावे [ रोपय् ] 38, to plant.
रोहीडअ [ रोहीतक ] 69, name of a city.
लच्छी [लक्ष्मी] 61, name of a goddess; name of the sixth enapter of पुप्फचूलिया.
लज्जिय [लज्जित] 14, put to shame.
लद्धट्ठ [ लब्धार्थ ] 5, one who got things or learnt the matter.
लद्धावलद्ध [लब्ध + अपलब्ध 73, good gain of alms and no gain of alms.
लन्तअ [लान्तक] 33, name of the sixth heaven of the Jains.

लभ [लभ्] 16, to get, to find.
लया [लता] 66, a creeper.
लावण्ण [ लावण्य ] 54, beauty.
लुद्धग [ लुब्ध (क) ] 47, greedy.
लेच्छई [लिच्छवि] 26, name of a क्षत्रिय clan.
लेस्सा [लेश्या] 3, taint of body.
लेह [लेख] 24, a letter.
लोइय [लौकिक] 18, wordly
लोय [ लोच ] 5, plucking out the hair.
√लोवे [ लोपय ] 23, to ignore, to violate.
लोह [लोह] 40 iron, made of iron.
वइसाह[ वैशाख] (from विशिख. arrow) 7, of the arrow
वइस्सदेव[ वैश्वदेव] 1, a kind of household sacrifices for all gods (विश्वे देवाः)
वकल [वल्कल] 41, bark of tree.
वकवासि [ वल्कवासिन् ] 37, one who wears a bark garment.
वग्ग [वर्ग] 4, section of a book.
वग्गू [ वल्गु ] (अथवा वाक्शब्दार्थे देशी) 10 sweet words.
वज्जमाण [वाद्यमान] 31, being played upon.
वञ्झा [वन्ध्या] 47, sterile.
वड [ वट ] 44, bunyan tree.
√वड्ढे [ वर्धय् ] 40, to erect, to construct.
वण्णअ [वर्णक] 51, description.
वण्णग [वर्णक] 51, colours.
वण्हिदसा [ वृष्णिदशा ] 4, name of the twelfth उपाङ्ग of the Jain cannon, and of the fifth chapter of निरयावली.
वत्थ [वस्त्र] 9, clothes.
√वद्धावे [ वर्धापय् ] 22, to greet to congratulate.
√वन्द [वन्द् ]6, to salute.
√वम [वम् ] 55, to vomit
वमण [ वमन ] 48, vomitting.

√वय [वद्] 3, to speak (Past: वइई).

वय [व्रत] 38, vow such as महव्वए.

वय [वक्त्र] 8, face, mouth.

वयण [वचन] saying, words.

वयण [वदन] 8, face mouth.

वर [वर] good, nice looking.

वरदत्त [वरदत्त] 61, name of a disciple of अरिट्ठनेमि.

वरिसारत्त [वर्षारात्र] 61, advanced rainy season.

वरुण [वरुण] 41, lord of waters.

वली [वली] 9, a fold on the body.

वल्ली [वल्ली] 96, a creeper.

ववरोविय [वि+अव+रोपित] 6, deprived of.

√ववरोवे [वि+अव+रोपय्] 7, to deprive (one) of, (governs Ablative).

वसण [वसन] 55, clothing.

वसन्त [वसन्त] 61, spring.

वसहि [वसति] halt, stay.

वह [वह] 66, name of बलदेव's son; name of the third chapter of वण्हिदसा.

वाइय [वातिक] 41, due to वात.

वागरण [व्याकरण] 5, explanation, question.

वागल [वाल्कल] 39, made of bark.

वाघाय [व्याघात] 15, obstruction.

वाणपत्थ [वानप्रस्थ] 39, an ascetic dwelling in the forest.

वाणारसी [वाराणसी] 37, name of town.

वाम [वाम] 24, left.

वायु [वायु] 39 air.

वार ! [com. [illegible]] 61, group.

वालई [गृहीतभाण्ड इति टीकायाम्] 39, one who carries pots.

वालुया [वालुका] 40, sand.

वास [वर्ष] 4, country.
वासघर [वासगृह] 8, dwelling house.
वासुदेव [वासुदेव] 66, son of वसुदेव.
वाहण [वाहन] 16, cavalry.
°वाहिणी [ °वाहिनी ] 50, carried by.
विइण्ण [वितीर्ण] 22, given.
विउल [विपुल] 3, plenty.
√विउव्व [वि+कृ] 40, to develop, to create (by means of a divine power).
विउव्वणा [ विकुर्वणा ] 35, developing by means of divine power.
विचित्त [विचित्र] 44, varied
विच्छिन्न [विच्छिन्न] 13, cut off, removed.
विज्जा [विद्या] 48, lore.
विज्जाहर [विद्याधर] 66, a class of divine beings.
विञ्झगिरि [विन्ध्यगिरि] 54, mountain Vindhya.
विड्ड [व्रीडित] 14, ashmed.
विणअ [विनय] 6, modesty.
√विणी [वि+नी] 9, to satiate (Pass. base विणिज्ज)
वित्थिण्ण [ विस्तीर्ण ] 35, broad.
विदेह [विदेह] 35, name of a country.
√विद्दंस [वि+ध्वंस् ] 13, to destroy.
√विद्दंसे [वि+ध्वंसय्] 13, to destory.
विद्धंसण [विध्वसन] 13, destruction.
√विन्द [विद्] 10, to get.
विन्द [वृन्द] 6, group.
विन्नय [विज्ञक] 55, well-educated.
√विन्नवणा [विज्ञापना] 50, request.
√विन्नवे [ वि+ज्ञपय् ] 20, to request.
विप्पजढ [विप्रहीन] 17, devoid of.
√विलाय [वि+परा+अय् ] 9, to run away.
विप्पहूय [ वि+प्र+हत ] 50, unfortunate.
विमेल [विमेल] 54, name of a village.

विमण [विमनस्] 9, disconcerted.
विमाण [विमान] 34, palace.
वियर [विवर] 66, a hole.
√विरल्ल [वि+ल्ली or लालय् ?] 12, to scatter.
विरह [विरह] 16, deficiency, drawback.
विराहिय [विराद्ध] 36, offended, violated.
√विरिञ्च [वि+रिच्] 16, to divide.
विरेयण [विरेचन] 48, a purge.
√विलव [वि+लप्] 55, to grieve.
विलिय [व्रीडित] 14, ashamed.
विव [इव] 7, like.
विस [विष] 17, poison.
विसम [विषम] 42, a difficult place.
°विह [°विध] (पदान्ते एव) 44, of the sort.
√विहर [वि+हृ] 3, to wander.
विहार [विहार] 58, movement, journey.
वीइकन्त [व्यतिक्रान्त] 54, passed.
वीर [वीर] 7, warrior, soldier.
वीरकण्ह [वीरकृष्ण] 4, name of a श्रेणिय's son by his wife वीरकृष्णा.
वीरङ्गअ [वीराङ्गद] 69, name of a prince.
वीरसेण [वीरसेन] 67, name of a person.
वेइ [वेदि] 40, sacrificial alter.
√वेढ [वेष्ट्] 12, to cover.
वेणइया [वैनयिकी] 10, acquired by training (विनय).
वेय [वेद] 38, sacred books of the Brahmins.
वेयड्ढ [वैताढ्य] 67, name of a mountain.
वेयणा [वेदना] 14, pain.
वेसमण [वैश्रवण] 47, lord of wealth
वेसाली [वैशाली] 25, name of a city.

वेहल्ल [विहल्ल] 19, name of one of the sons of सेणिय, and brother of कूणिय.

वेहास [विहायस्] 19, sky.

व्व [इव] (ह्रस्वात्स्वरात्परे एव) like.

स [स्व] (Abl. साओ) one's own

सअ [शत] 3, hundred.

सअ [स्वक] 8, one's own.

सकय ? [तत्समयप्रसिद्ध उपकरणविशेषः इति टिप्पणम्] 40, an article for the use of ascetics.

सक्क [शक्र] 58, lord Indra.

सक्कार [सत्कार] 18, respect.

सगडवूह [शकटव्यूह] 28, arrangement of the army in the shape of a cart.

सचित्तकम्म [सचित्रकर्मन्] 31, decorated with pictures

सच्च [सत्य] 7, true.

सच्छन्दमई [स्वच्छन्दमति] 53, self-willed

सजीव [सज्ज] (सद्+ज्या) with its string strung, strung.

√सज्जावे [सज्जय्] 28, *to prepare, to arrange.*

सट्ठि [षष्टि] 32, sixty.

सड [शद्] 13, to fall.

सड्ढुई ? [श्राद्धकिन्] 39, one who believes in the efficacy of श्राद्ध.

सड्ढा [श्रद्धा] 3, faith.

सणंकुमार [सनत्कुमार] 33, name of the third heaven of the Jains.

सत्त [सत्त्व] 42, creature.

सतङ्ग [सप्ताङ्ग] 40, seven articles.

सत्तधणु [सप्तधनुष] 66, name of बलदेव's son; name of the tenth chapter of वण्हिदसा.

सत्तावन्ना [सप्तपञ्चाशत्] 27, fifty-seven.

सत्तिवण्ण [सप्तपर्णी] 43, name of a tree.

सत्थवाही [सार्थवाही] 47, a merchant's wife.

√सद्दह [श्रद्+धा] 49, to believe.

√सद्दाय [शब्दापय्] 6, to call.

सद्धिं [सार्धम्] 3, together with.

सन्त [श्रान्त] 13 fatigued,

सन्नवणा [संज्ञापना] 50, conviction.

सपक्खं [सपक्षम्] 7, in front.

सपडिदिसिं [सप्रतिदिक्] 7, in the opposite direction, opposite.

सपरिव्वार [सपरिवार] 6, with retinue.

सम [सम] 3, straight, even, well formed.

समण [श्रमण] 3, an ascetic.

समणी [श्रमणा] 49, a famale ascetic.

समणोवासिअ [श्रमणोपासक] 6, a lay disciple of श्रमण, i. e. महावीर.

समणोवासिया [श्रमणोपासिका] 6, a female disciple.

समय [समय] 3, occasion, time.

समाण [समान] (fem. समाणी) 5, used to take the place of सत् and सती in the Sanskrit construction and as such need not be rendered in English, e. g. गत सन् गवेषति, गतस्य सतः etc.

√समादह [सम्+आ+धा] 41 to place.

√समायर [सम्+आ+चर्] 49, to practise.

समारम्भ [समारम्भ] 8, act, deed.

समालभ् [सम्+आ+लम्भय्] 52, to besmear.

√समासास [सम्+आ+श्वासय्] 10, to console, to comfort.

समिई [समिति] 18, collection, conduct.

समिद्ध [समृद्ध] 8, prosperous.

समिय [समित] 48, regulated in.

समिहा [समिध्] 40, sacrificial wood.

समुक्खित्त [ समुत्क्षिप्त ] 28, lifted up, drawn up.

समुदअ [समुदय] 18, collection.

समुद्द [समुद्र] 28, sea.

समुद्दविजय [समुद्रविजय] 67, name of a person.

√समुप्पज्ज [ सम्+उद्+पद ] 5, to be produced, to occur ( Past tense:— समुप्पज्जित्था )

समुल्लालिय [ समुल्लालित ]28, quick in movements.

समुल्लावग [ समुल्लापक ] 4, talking.

समूसिय [ समुच्छ्रित ] 35, high.

समोसढ [ समवसृत ] 34, arrived.

समोसरिअ [ समवसृत ] 5, arrived.

सम्ब [साम्ब] 70, name of a person.

सम्मत्त [ सम्यक्त्व ] right faith

सयणिज्ज [शयनीय]12, bed.

सयधणू [ शतधनुष् ] 66, name of बलदेव's son ; name of the twelfth chapter of वण्हिदसा.

सयं [स्वयम्]17, personally, in person.

सरणागअ [ शरणागत ] 77, one who seeks protection.

सरय [शर(क)] 40, arrow-point, churning handle.

सरय [शरद्] 51, autumn.

सरिसवय [सर्षप or सदृशवयस्,] 91, mustard seed; person of the same age.

सरीर [शरीर] 6, body.

सवण [श्रवण] 10, hearing, listening.

सवह [शपथ] 14, swearing

सव्वंतीकरण [समन्तात्करण] 17, spreading around.

सव्वङ्ग [ सर्व+अङ्ग ] 7, all body, whole body.

सव्वट्ठसिद्ध [सर्वार्थसिद्ध] 72, name of a celestial palace.

सव्वत्थ [ सर्वत्र] 33, everywhere.

संनिवेस [ संनिवेश ] 54, village.

संपक्खालग [संप्रक्षालक] 39, one who washes his body.

संपत्त [संप्राप्त]3, attained.

संपत्ति [संपत्ति] 10, fulfilment.

संपरिवुड [संपरिवृत] 3, surrounded by.

संपलग्ग [ सम्+प्र+लग्न ] 28, attacked.

संपुण्ण [संपूर्ण] 12, fulfilled.

√संपेह [सम्+प्र+ईक्ष् ] 5, to consider, to decide.

संभन्त [संभ्रान्त] 9, uneasy, confounded.

संभूयग [ संभूत ] (क), 47, born.

संभोग [ संभोग ] 8, enjoyment.

संमज्जग [ संमज्जक ] 36, bather.

संमज्जण [संमार्जन]40, cleansing.

संमाणिय [संमानित] 13, respected.

संमुच्छिय [ संमूर्छित ] 51, attached,

संलेहणा [संलेखना] 31, fasting

संवच्छर [ संवत्सर ] 54, a year.

संवट्ट [संवर्त] 28, time of the final destruction of the world.

√संवड्ढ [ सम्+वृध् ] 14, to grow.

√संवड्ढे [सम्+वर्धय्] 14, to nurse.

संसत्त [ संसक्त ] 53, associated with.

संसिय [संश्रित]resorting to.

साइम [स्वादिम]39, savoury.

सागर [सागर] 32, a period of time consisting of कोडाकोडि of पल्योपम.

सागरोवम [सागरोपम] दशकोटि-कोटिपल्योपम कालः ) 8, a huge period of time. consisting of ten कोडाकोडी of पल्योपम.

√साड [ शातय ] 13, to eject, to throw ( Inf. साडित्तए).

साडण [शातन]13, dropping.
साम [शमन्] 8, peace, negotiation for peace.
सामण्ण [श्रमण्य] 31, the state of an ascetic.
सामन्त [शामन्त] 3, neighbourhood.
सामाइय [सामायिक] 31, name of the आचाराङ्गसूत्र of the Jain Canon
सामाणिय [सामानिक] 34, resident of the same place.
सामी [स्वामिन्] 28, lord, master.
सामुदाणिया [सामुदायिकी] 6, common to all people, public
√सारक्ख [सम्+रक्ष्] 14, to protect.
सारस [सारस] 66, a kind of aquatic bird.
सावत्थी [श्रावस्ति] 35, name of a city.
साविय [शापित]14, cursed.
सासण [शासन] 28, order, command.
सासोसास [श्वास+उच्छ्वास] 36, inhaling and exhaling.
साहट्टु [साहृत्य] (Absolutive of सम्+हृ), 24, having contracted.
साहस्सी [साहस्री] 35, thousand.
√साहे [साधय्] 40, to prepare.
सिक्खावय शिक्षापद] 44, items of Jain faith to be learnt and practised.
√सिज्झ [सिध्] 66, to attain emancipation.
सिद्धत्थ [सिद्धार्थ]69, a clan of Jain monks.
सिंभिय [श्लैष्मिक] 51, due to श्लेष्मन् cough.
सिरसावत्त [शिरस्+आवृत्त] 9, taken to the forehead, placed on the forehead.
सिरि [श्री] 17, fortune; 61, name of a goddess; name of the first chapter of पुप्फचूलिया; name of the throne of goddess सिरि.
सिला [शिला] 3, stone.

सिलापट्टअ [शिलापट्टक] 3, a slab of stone.

सिव [शिव] 10, propitious; -34, name of a person: name of the eighth chapter of पुष्फिया:-42, name of a person mentioned in भगवती, ५, ५.

सिहर [शिखर] 66, peak.

सिंघाडक [शृङ्गाटक] 19, a square.

सिंघाण [सिंघाण] 48, phlegm.

सीभर [शिकर] 19, spray.

सीया [शिविका] 50, palanqui .

सीस [शीर्ष] 19, head

सीसिणी [शिष्यिणी] (शिष्या) 57, a female disciple.

सीह [सिंह] 8, a lion.

सीहनाय [सिंहनाद] 28, lion's roar.

सीहासण [सिंहासन] 10, throne.

√सु [श्रु] 7, to hear (Absolutive सोचा).

सुइ [शुचि] 40, pure.

सुउमाल [सुकुमार] 47, delicate, fair.

सुकण्ह [सुकृष्ण] 4, name of सेणिय's son by his wife सुकण्हा.

सुकाल [सुकाल] 4, name of सेणिय's son by his wife सुकाली.

सुक्क [शुष्क] 9, withered (on account of the loss of blood).

सुक्क [शुल्क] 54, bride's money.

सुक्क [शुक्र] 34, the planet Venus; name of the third chapter of पुप्फिया.

सुगन्धगन्धिया [सुगन्धगन्धिनी] 55, scented with perfumes.

सुत्त [सुप्त] 55, asleep.

सुदंसण [सुदर्शन] 62, name of a house-holder.

सुपइट्ठ [सुप्रतिष्ठ] 36, name of a house-holder.

सुपरिनिट्ठिय [सुपरिनिष्ठित] 37, well-versed.

सुपव्वइय [सुप्रव्रजित] 45, good asceticism.

सुबीमच्छ [सुबीभत्स] 55, *very disgusting.*

सुभ [शुभ] 22, comfortable.

सुभद्द [सुभद्र] 30, name of the son of सुभद्दा, wife of कण्ह; name of the fourth chapter of कप्पवडिंसिया.

सुभद्दा [सुभद्रा] 47, name of the wife of भद्द.

सुमिण [स्वप्न] 8, dream.

सुमिणपाढग [स्वप्नपाठक] 8, a person who studies the chapter or book on dreams (स्वप्नाध्याय).

सुरप्पिय [सुरप्रिय] 66, name of a यक्ष.

सुरभि [सुरभि] 66, fragrant!

सुरा [सुरा] 9, spirituous drink

सुरादेवी [सुरादेवी] 61, name of a goddess; name of the eighth chapter of पुप्फचूलिया.

सुरिन्द्र [सुरेन्द्र] 35, lord of gods.

सुरूव [सुरूप] 5, beautiful, good-looking.

सुलित्त [सुलिप्त] 55, well-besmeared.

सुव्वया [सुव्रता] 48, name of a group of Jain nuns.

सुसंपरिहिय [सुसंपरिहित] 54, well-covered.

√सुस्सूस [शुश्रूष्] 6, to wait upon.

सुहम्म [सुधर्मन्] 3, name of the fifth गणधर of महावीर.

सुहम्मा [सुधर्मा] 34, name of an assembly hall.

सूणा [सूना] (वधस्थान) 12, slaughter house.

सूर [सूर्य] 15, the sun;–७८; name of the second chapter of पुप्फिया.

सूरियाम [सूर्याभ] 35, name of a god mentioned in रायपसेणियसुत्त.

सूसर [सुस्वर] 35, of charming sound.

सेज्जा [शय्या] 40, bedding.

सेट्ठी [श्रेष्ठिन्] 35, a merchant.

सेणकण्ह [सेनकृष्ण] 4, name of सेणिय's son by his wife सेणकण्हा.

सेणिय [श्रेणिक] 4, name of a king father of कूणिय

सेय [श्वेत] 68, white.

सेयणअ [सेचनक] 19, name of an elephant.

सेय [श्रेयस्] 21, good, better.

सेवाल [शैवाल] 39, moss.

सेस [शेष] 35, rest, remaining.

सोअ [शोक] 7, grief.

सोणिय [शोणित] 19, blood.

सोण्डा [शुण्डा] 19, trunk of the elephant.

सोम [सोम] 40, the moon.

सोम [सौम्य] 60, pleasant.

सोमा [सोमा] 54, name of a lady.

सोमाल [सुकुमार] 5, delicate fair.

सोमिल [सोमिल] 37, name of a person.

√सोय [शुच्] 18, to bewail.

सोलस [षोडशन्] 35, sixteen.

सोल्ल [शल्य] 9, (flesh) baked on an iron pike.

सोहम्म [सौधर्म] 32, name of the first heaven of Jains.

सोहम्मीस [सौधर्मेश] 72, lord of सौधर्म heaven.

√हण [हन्] 55, to strike.

हत्थ [हस्त] 17, hand.

हत्थितावस [हस्तितापस] 39, a class of ascetics who kill an elephant and live on its flesh.

√हद [हद्] 55, to ease oneself.

हम्म [हन्धातोः कर्मणि] 55, to be struck.

हय [हत] 7, killed;-56, unfortunate.

हय [हय] 28, horse.

हरियग [हरित] (क) 38, green colour.

हरिस [हर्ष] 16, joy.

√हलजले ? 52, to rock.

हव्वं [शिघ्रम् ! हदैव !] 7, straight, quickly.